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(ABRIDGED)

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TAFSIR IBN KATHIR (ABRIDGED)

VOLUME 7



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تفسير ابن كثير

TAFSIR IBN KATHIR
(ABRIDGED)
Volume 7



(Surat An-Nur to Surat Al-Ahzab, Verse 50)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
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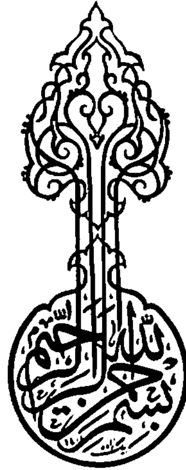


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In the Name of Allâh
The Most Beneficent, the Most Merciful

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Sūrat An-Nūr* (Chapter - 24)

Which was Revealed in Al-Madīnah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

الجزء الثامن عشر ٣٥٠ سورة النور

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ
﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم
بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَلْيَشْهَدْ
عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾ ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ
مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَٰلِكَ عَلَى
ٱلْمُؤْمِنِينَ ﴿٣﴾ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ
فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا وَأُو۟لَٰٓئِكَ هُمُ
ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٥﴾ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ
فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾
وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟
عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ
﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾
وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

﴿سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾﴾

﴾1. A Sūrah which We have sent down and which We have enjoined (Faraḍnāhā), and in it We have revealed manifest Āyāt, that you may remember.﴿

﴾2. The Zāniyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.﴿

The Importance of *Sūrat An-Nūr*

﴿سُورَةٌ أَنزَلْنَـٰهَا﴾

﴾*A Sūrah which We have sent down*﴿

Here Allāh is pointing out the high esteem in which He holds this *Sūrah*, which is not to say that other *Sūrahs* are not important.

﴿وَفَرَضْنَـٰهَا﴾

﴾*and which We have enjoined,*﴿ Mujāhid and Qatādah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments."[1] Al-Bukhāri said, "Those who read it: *Faraḍnāhā*, say that it means: "We have enjoined them upon you and those who come after you."[2]

﴿وَأَنزَلْنَا فِيهَآ ءَايَـٰتٍ بَيِّنَـٰتٍ﴾

﴾*and in it We have revealed manifest Āyāt,*﴿ means, clearly explained,

﴿لَّعَلَّكُمْ تَذَكَّرُونَ﴾

﴾*that you may remember.*﴿

The Explanation of the Prescribed Punishment for *Zinā* (Illicit Sex)

Then Allāh says:

﴿الزَّانِيَةُ وَالزَّانِى فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ﴾

﴾*The Zāniyah and the Zāni, flog each of them with a hundred stripes.*﴿

This honorable *Āyah* contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

[1] Aṭ-Ṭabari 19:89, *Ad-Durr Al-Manthūr* 6:124.

[2] *Fatḥ Al-Bāri* 8:301.

punishment is one hundred stripes, as stated in this *Āyah*. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the *Ḥadīth* about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed *Zinā* with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ تَعَالَى، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَاغْدُ يَا أُنَيْسُ! - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةِ هٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا»

«By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays – he said to a man from the tribe of Aslam – go to this man's wife, and if she confesses, then stone her to death.»

Unays went to her and she confessed, so he stoned her to death.[1]

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the *Āyah* of stoning to death, which we have recited and

[1] *Fatḥ Al-Bāri* 5:355, Muslim 3:1324.

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the *Āyah* of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it."[1] It was also recorded in the Two *Ṣaḥīḥs* in the lengthy *Ḥadīth* of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.[2]

Do not feel pity for Them when carrying out the Prescribed Punishment

﴿وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ﴾

﴾Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴿

Meaning, with a ruling prescribed by Allāh. So the meaning of the *Āyah* is: "Do not feel too sorry for them where the laws of Allāh are established." This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

﴿وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ﴾

﴾Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴿

"If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped." This was also narrated from Sa'īd bin Jubayr and 'Atā' bin Abi Rabāḥ.[3] It was recorded in a *Ḥadīth*:

«تَعَافَوُا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ»

---

[1] *Muwaṭṭā'* 2:823.

[2] *Fatḥ Al-Bāri* 13:148, Muslim 3:1317.

[3] Al-Baghawi 3:321.

«*Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.*»[1]

Allāh's saying:

﴿إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾

﴾*if you believe in Allāh and the Last Day.*﴿

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In *Al-Musnad*, it was recorded that one of the Companions said, "O Messenger of Allāh, when I slaughter a sheep I feel pity for it." He said,

«وَلَكَ فِي ذٰلِكَ أَجْرٌ»

«*You be rewarded for that.*»[2]

Carry out the Prescribed Punishment in Public

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ﴾

﴾*And let a party of the believers witness their punishment.*﴿

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Ḥasan Al-Baṣri said,

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ﴾

﴾*And let a party of the believers witness their punishment.*﴿

"Publicly."

﴿ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾﴾

﴾*3. The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik.*

[1] Abu Dāwud 4:540.

[2] Aḥmad 5:34. The wording varies slightly.

Such a thing is forbidden to the believers.﴾

Here Allāh tells us that the *Zāni* (male who is guilty of illegal sex) does not have intercourse except with a *Zāniyah* (female who is guilty of illegal sex) or a *Mushrikah* (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of *Zinā*, or a *Mushrikah* who does not think it is unlawful. By the same token,

﴿وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ﴾

﴾*and the Zāniyah, none marries her except a Zāni*﴿ a sinful man who is guilty of fornication,

﴿أَوْ مُشْرِكٌ﴾

﴾*or a Mushrik*﴿ (a man) who does not think it is unlawful.

﴿وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ﴾

﴾*Such a thing is forbidden to the believers.*﴿

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātil bin Ḥayyān said: "Allāh forbade the believers from marrying prostitutes."[1] This *Āyah* is like the *Āyah* (about marrying slave-girls):

﴿مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾

﴾*they should be chaste, not committing illegal sex, nor taking boyfriends.*﴿ [4:25]

And His saying:

﴿مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴾*desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends*﴿ [5:5].

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

[1] *Ad-Durr Al-Manthūr* 6:127.

So he asked the Messenger of Allāh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allāh ﷺ recited to him:

﴿الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَٰلِكَ عَلَى
الْمُؤْمِنِينَ ۝٣﴾

﴿The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except Zāni or a Mushrik. Such a thing is forbidden to the believers.﴾ [24:3]

Ibn Abi Ḥātim recorded that Abu Hurayrah ؓ said,

«لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ»

«A Zāni who has been flogged should not marry anyone except someone who is like him.»

A similar report was recorded by Abu Dāwud in his *Sunan*.[1]

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝٤ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝٥﴾

﴿4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.﴾

﴿5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.﴾

The Prescribed Punishment for slandering Chaste Women

This *Āyah* states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allāh said:

﴿ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿and produce not four witnesses, flog them with eighty stripes,

[1] Abu Dāwud 2:543.

and reject their testimony forever. They indeed are the rebellious.﴿

If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allāh or of mankind.

Explaining the Repentance of the One Who makes a False Accusation

Then Allāh says:

﴿إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾*Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa'īd bin Al-Musayyib – the leader of the *Tābi'īn*[1] – and also a group among the Salaf.[2]

Ash-Sha'bi and Aḍ-Ḍaḥḥāk said, "His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted."[3] And Allāh knows best.

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الصَّادِقِينَ ۝٦ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ ۝٧ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَن
تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ۝٨ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ
الصَّادِقِينَ ۝٩ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ۝١٠﴾

﴾*6. And for those who accuse their wives, but have no*

[1] Referring to the generation after the Companions.

[2] Aṭ-Ṭabari 19:105.

[3] Aṭ-Ṭabari 19:103, 108.

witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.﴿

﴾7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.﴿

﴾8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.﴿

﴾9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴿

﴾10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.﴿

Details of *Al-Li'ān*

This *Āyah* offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the *Li'ān* (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

﴾إِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ﴿

﴾that he is one of those who speak the truth﴿ in his accusation of her adultery.

﴾وَٱلْخَـٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَـٰذِبِينَ ﴿٧﴾﴿

﴾And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.﴿

If he says that, then she is divorced from him by the very act of this *Li'ān*; she is forever forbidden for him and he must give her *Mahr* to her. The punishment for *Zinā* should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (*Li'ān*) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

﴾وَٱلْخَـٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّـٰدِقِينَ ﴿٩﴾﴿

﴾And the fifth; should be that the crath of Allāh be upon her if he speaks the truth.﴿

Allāh says:

﴿وَيَدْرَؤُا عَنْهَا الْعَذَابَ﴾

﴿*But she shall avert the punishment*﴾ meaning, the prescribed punishment.

﴿أَن تَشْهَدَ أَرْبَعَ شَهَـٰدَٰتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَـٰذِبِينَ ۝٨ وَالْخَـٰمِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّـٰدِقِينَ ۝٩﴾

﴿*if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.*﴾

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of *Zinā* unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿*And had it not been for the grace of Allāh and His mercy on you!*﴾

meaning, many of your affairs would have been too difficult for you,

﴿وَأَنَّ اللَّهَ تَوَّابٌ﴾

﴿*And that Allāh is the One Who forgives and accepts repentance,*﴾

means, from His servants, even if that comes after they have sworn a confirmed oath.

﴿حَكِيمٌ﴾

﴿*the All-Wise.*﴾ in what He prescribes and commands and forbids. There are *Ḥadīths* which explain how we are to put this *Āyah* into effect, why it was revealed and concerning whom among the Companions it was revealed.

The Reason why the *Āyah* of *Li'ān* was revealed

Imām Aḥmad recorded that Ibn 'Abbās said: "When the *Āyah*

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَٰدَةً أَبَدًا﴾

﴾*And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever*﴿ [24:4]

was revealed, Sa'd bin 'Ubādah, may Allāh be pleased with him, - the leader of the Anṣār - said, 'Is this how it was revealed, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ؟»

«*O Anṣār, did you hear what your leader said?*»

They said, 'O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa'd said, 'By Allāh, O Messenger of Allāh, I know that it (the *Āyah*) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!' A little while later, Hilāl bin Umayyah - one of the three whose repentance had been accepted[1] - came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, 'We were being tested by what Sa'd bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.' Hilāl said: 'By Allāh, I hope that

[1] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:118).

Allāh will make for me a way out from this problem.' Hilāl said, 'O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.' By Allāh, the Messenger of Allāh ﷺ wanted to have him flogged, but then Allāh sent revelation to His Messenger ﷺ. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the *Āyah*:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَـٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَـٰدَٰتٍ بِاللَّهِ﴾

﴿And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh...,﴾

Then the revelation was finished and the Messenger of Allāh ﷺ said,

«أَبْشِرْ يَا هِلَالُ فَقَدْ جَعَلَ اللهُ لَكَ فَرَجًا وَمَخْرَجًا»

«Rejoice, O Hilāl, for Allāh has made a way out for you.»

Hilāl said, 'I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allāh ﷺ said:

«أَرْسِلُوا إِلَيْهَا»

«Send for her.»

So they sent for her and she came. The Messenger of Allāh ﷺ recited this *Āyah* to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, 'By Allāh, O Messenger of Allāh, I have spoken the truth about her.' She said, 'He is lying.' The Messenger of Allāh ﷺ said,

«لَاعِنُوا بَيْنَهُمَا»

«Make them both swear the Li'ān.»

So Hilāl was told, 'Testify.' So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, 'O Hilāl, have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, 'By Allāh, Allāh will not punish me for it, just as He has not caused me

to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أُصَيْهِبَ [أُرَيْسِحَ] حَمْشَ السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ
جَعْدًا جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ»

«*If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.*»

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

«لَوْلَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

«*Were it not for the oath that she swore, I would deal with her.*»"

'Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dāwud recorded a similar but briefer report.[1]

This *Ḥadīth* has corroborating reports in the books of *Ṣaḥīḥ*

[1] Abu Dāwud 2:688.

and elsewhere, with many chains of narration, including the report narrated by Al-Bukhāri from Ibn 'Abbās, that Hilāl bin Umayyah accused his wife before the Prophet ﷺ with Sharīk bin Saḥmā'. The Prophet ﷺ said,

«الْبَيِّنَةَ أَوْحَدٌّ فِي ظَهْرِكَ»

«*Evidence or the punishment on your back.*»

He said, "O Messenger of Allāh, if any one of us saw a man with his wife, how could he go and get evidence?" The Prophet ﷺ again said,

«الْبَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»

«*Evidence otherwise the punishment on your back.*»

Hilāl said, "By the One Who sent you with the truth! I am telling the truth and Allāh will reveal something that will protect my back from the punishment." Then Jibrīl came down and brought the revelation,

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾

﴿*And for those who accuse their wives,*﴾

Then he recited until he reached:

﴿إِن كَانَ مِنَ الصَّادِقِينَ﴾

﴿*that he is one of those who speak the truth*﴾ [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilāl came and gave his testimony, and the Prophet ﷺ said,

«إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

«*Allāh knows that one of you is lying. Will one of you repent?*»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, "If you swear the fifth oath and you are lying, the curse of Allāh will be inevitable." Ibn 'Abbās said, "She hesitated and kept quiet until we thought that she had changed her mind, then she said, 'I will not dishonor my people today', and she went ahead. Then the Messenger of Allāh ﷺ said,

«أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ

ابْنِ سَحْمَاءَ»

«*Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharīk bin Sahmā'.*»

She gave birth to a child who matched this description, and the Prophet ﷺ said,

«لَوْلَا مَا مَضَى مِنْ كِتَابِ اللهِ لَكَانَ لِي وَ لَهَا شَأْنٌ»

«*Were it not for the Book of Allāh, I would deal with her.*»

This version was recorded only by Al-Bukhāri,[1] but the event has been narrated with additional chains of narration from Ibn 'Abbās and others.[2]

Imām Aḥmad recorded that Sa'īd bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in *Li'ān*, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn 'Umar, and said, "O Abu 'Abdur-Raḥmān, should the couple who engage in *Li'ān* be separated?" He said, "*Subḥān Allāh*, the first one to ask about this was so-and-so the son of so-and-so. He said, 'O Messenger of Allāh, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.' [The Prophet ﷺ] kept quiet and did not answer him. Later on, he came to him and said, 'What I asked you about is something with which I myself being tested with.'

Then Allāh revealed the *Āyāt*,

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾

﴾*And for those who accuse their wives,*﴿ until he reached:

﴿أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ﴾

﴾*That the wrath of Allāh be upon her if he speaks the truth.*﴿

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[1] *Fatḥ Al-Bāri* 8:303

[2] *Tuḥfat Al-Ashrāf* 5:170.

الجزء الثامن عشر ٣٥١ سورة النور

إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ هُوَ
خَيۡرٞ لَّكُمۡۚ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُم مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ
كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ﴿١١﴾ لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ
وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ إِفۡكٞ مُّبِينٞ ﴿١٢﴾ لَّوۡلَا
جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ
عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ ﴿١٣﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ لَكُم بِهِۦ عِلۡمٞ
وَتَحۡسَبُونَهُۥ هَيِّنٗا وَهُوَ عِندَ ٱللَّهِ عَظِيمٞ ﴿١٥﴾ وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ
قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٞ
﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُواْ لِمِثۡلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤۡمِنِينَ ﴿١٧﴾
وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ
يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿١٩﴾ وَلَوۡلَا
فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ ﴿٢٠﴾

He started to advise the man and remind him about Allāh, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: 'By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allāh, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, 'By the One Who sent you with the truth, he is lying.' So [the Prophet ﷺ] started with the man, who swore four times by Allāh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allāh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allāh that he was lying, and swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth. Then he separated them."[1] It was also recorded by An-Nasā'ī in his *Tafsīr*,[2] and by Al-Bukhāri and Muslim in the Two *Ṣaḥīḥs*.[3]

﴿إِنَّ الَّذِينَ جَآءُو بِالإِفْكِ عُصْبَةٌ مِّنْكُمْ لاَ تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِىءٍ مِّنْهُمْ مَّا

[1] Aḥmad 2:19.
[2] An-Nasā'ī in *Al-Kubrā* 6:414.
[3] *Fatḥ Al-Bāri* 9:367, Muslim 2:1130, from Ibn 'Umar.

﴿ٱكْتَسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾

﴾11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.﴿

Al-Ifk (the Slander)

The next ten *Āyāt* were all revealed concerning 'Ā'ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

﴾Verily, those who brought forth the slander are a group among you.﴿

meaning they were not one or two, but a group. Foremost among this group was 'Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'ān was revealed. This is reported in *Ṣaḥīḥ Ḥadīths*.

Imām Aḥmad recorded that Az-Zuhri said: Sa'īd bin Al-Musayyib, 'Urwah bin Az-Zubayr, 'Alqamah bin Waqqāṣ and 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd told me about the story of 'Ā'ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from 'Ā'ishah herself, and what one told me confirmed what the others said. They mentioned that 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ

wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." 'Ā'ishah, may Allāh be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allāh ﷺ. This was after the commandment of *Hijāb* had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allāh ﷺ completed his campaign, then we returned. As we were approaching Al-Madīnah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwān bin Al-Mu'aṭṭal Aṣ-Ṣulami Adh-Dhakwāni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before *Ḥijāb* was made obligatory for me. When he saw me and said 'Truly, to Allāh we belong, and truly, to Him we shall return,' I woke up, and covered my face with my *Jilbāb* (outer garment). By Allāh, he did not speak a word to me and I did not hear him say anything except 'Truly, to Allāh we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at *Ẓuhr* time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was 'Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madīnah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

«كَيْفَ تِيكُمْ؟»

«*How is that (lady)?*»

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Misṭaḥ went out with me, walking towards Al-Manāṣi', which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Misṭaḥ, who was the daughter of Abu Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Āmir, the paternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Misṭaḥ bin Uthāthah bin 'Abbād bin Al-Muṭṭalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Misṭaḥ and I came back towards my house. Umm Misṭaḥ stumbled over her apron and said, 'May Misṭaḥ be ruined!' I said to her, 'What a bad thing you have said! Are you abusing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

«كَيْفَ تِيكُمْ؟»

«*How is that (lady)?*»

I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing

it from them. The Messenger of Allāh ﷺ gave me permission, so I went to my parents and asked my mother, 'O my mother, what are the people talking about?' My mother said, 'Calm down, for by Allāh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, '*Subhān Allāh*! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allāh ﷺ called 'Ali bin Abi Ṭālib and Usāmah bin Zayd, and consulted with them about divorcing his wife. As for Usāmah bin Zayd, he told the Messenger of Allāh ﷺ about what he knew of his wife's innocence and his fondness for her. He said, 'O Messenger of Allāh, she is your wife, and we do not know anything about her but good.' But 'Ali bin Abi Ṭālib said, 'O Messenger of Allāh, Allāh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allāh ﷺ called Barīrah and said,

«أَيْ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟»

«*O Barīrah, have you ever seen anything that might make you suspicious about 'Ā'ishah?*»

Barīrah said to him, 'By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allāh ﷺ got up and (addressed the people) and asked who could sort out 'Abdullāh bin Ubayy bin Salūl for him. While he was standing on the *Minbar*, the Messenger of Allāh ﷺ said,

«يَامَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

«*O Muslims, who will help me against a man who has hurt me by slandering my family? By Allāh, I know nothing about my*

«أَبْشِرِي يَا عَائِشَةُ، أَمَّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ»

«*Be glad O 'Ā'ishah, Allāh has declared your innocence.*»

My mother said to me, 'Get up and go to him.' I said, 'By Allāh, I will not go to him and I will not give praise to anyone except Allāh, may He be glorified, for He is the One Who has proven my innocence.' So Allāh revealed:

﴿إِنَّ الَّذِينَ جَاءُو بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

﴿*Verily, those who brought forth the slander are a group among you.*﴾, until

the ten *Āyāt*. Allāh revealed these *Āyāt* concerning my innocence. Abu Bakr, may Allāh be pleased with him, who used to spend on Misṭaḥ bin Uthāthah because he was a close relative and because he was poor, said, 'By Allāh, I will never spend anything on him again after what he has said about 'Ā'ishah.' Then Allāh revealed,

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ﴾

﴿*And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.*﴾ until His saying:

﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful*﴾ [24:22].

So Abu Bakr said, 'By Allāh, certainly I love that Allāh should forgive me.' So he resumed spending on Misṭaḥ as he had spent on him before, and he said, 'By Allāh, I shall never stop spending on him.'

The Messenger of Allāh ﷺ asked Zaynab bint Jaḥsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟»

«*O Zaynab, what do you know and what have you seen?*»

She said, 'O Messenger of Allāh, may Allāh protect my hearing and my sight. By Allāh, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allāh protected her (from telling lies) because of her piety. But her sister Ḥamnah bint Jaḥsh kept on

fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihāb said, "This is as much as we know about this group of people."[1] It was also by Al-Bukhāri and Muslim in their *Ṣaḥīḥs* from the *Ḥadīth* of Az-Zuhri,[2] and by Ibn Isḥāq also from Az-Zuhri.[3] He also said: "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr told me from his father, from 'Ā'ishah, may Allāh be pleased with her, and 'Abdullāh bin Abi Bakr bin Muḥammad bin 'Amr bin Ḥazm Al-Anṣāri told me from 'Amrah, from 'Ā'ishah, (a report) similar to that quoted above. And Allāh knows best.

Allāh's saying:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ﴾

﴿*Verily, those who brought forth the slander*﴾ means, the lies, falsehood and fabrications.

﴿عُصْبَةٌ﴾

﴿*are a group*﴾ means, a gang among you.

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُم﴾

﴿*Consider it not a bad thing for you.*﴾ O family of Abu Bakr,

﴿بَلْ هُوَ خَيْرٌ لَّكُمْ﴾

﴿*Nay, it is good for you.*﴾ means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended 'Ā'ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur'ān,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ﴾

﴿*Falsehood cannot come to it from before it or behind it...*﴾ [41:42].

Ibn 'Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

[1] Aḥmad 1:194.

[2] *Fatḥ Al-Bāri* 8:306, Muslim 4:2129.

[3] Ibn Hishām 3:309.

he did not marry any virgin other than you, and your innocence was revealed from heaven."[1]

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ﴾

﴾Unto every man among them will be paid that which he had earned of the sin,﴿

means, each of those who spoke about this matter and accused the Mother of the believers 'Ā'ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ﴾

﴾and as for him among them who had the greater share therein,﴿

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

﴿لَهُۥ عَذَابٌ عَظِيمٌ﴾

﴾his will be a great torment.﴿ means, for that. He was 'Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو
عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾﴾

﴾12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie?"﴿

﴾13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.﴿

Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of 'Ā'ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

[1] *Fatḥ Al-Bāri* 8:340.

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ﴾

﴿*Why then, when you heard it,*﴾

meaning, the talk which accused the Mother of the believers, may Allāh be pleased with her,

﴿ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَـٰتُ بِأَنفُسِهِمْ خَيْرًا﴾

﴿*the believers, men and women, think good of their own people*﴾ means, why did they not compare what was said to themselves - if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyūb Khālid bin Zayd Al-Anṣāri and his wife, may Allāh be pleased with them. Imām Muḥammad bin Isḥāq bin Yasār narrated, "The wife of Abu Ayyūb Khālid bin Zayd Al-Anṣāri, Umm Ayyūb, said to him, 'O Abu Ayyūb, have you heard what the people are saying about 'Ā'ishah?' He said, 'Yes, and it is all lies. Would you do that, O Umm Ayyūb?' She said, 'No, by Allāh, I would not do that.' He said, 'And by Allāh, 'Ā'ishah is better than you.' When the Qur'ān was revealed, Allāh mentioned those who spoke about the evil deed among the people of the slander,

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

﴿*Verily, those who brought forth the slander are a group among you.*﴾ [24:1]

This refers to Ḥassān and his companions who said what they said. Then Allāh said,

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ﴾

﴿*Why then, did not the believers, men, when you heard it, think...*﴾

means, as Abu Ayyūb and his wife did."[1]

Allāh's saying:

﴿ظَنَّ ٱلْمُؤْمِنُونَ﴾

﴿*the believers, men think...*﴾

meaning, 'why did they not think good, because the Mother of

[1] Aṭ-Ṭabari 19:129.

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

﴿وَقَالُوا﴾

﴿*and say:*﴾ means, with their tongues, verbally,

﴿هَٰذَآ إِفْكٌ مُّبِينٌ﴾

﴿*"This (charge) is an obvious lie?"*﴾ means, a clear untruth told about the Mother of the believers, may Allāh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwān bin Al-Mu'aṭṭal at midday, with the entire army watching and the Messenger of Allāh ﷺ among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allāh said:

﴿لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ﴾

﴿*Why did they not produce four witnesses against him?*﴾ meaning, to prove that what they were saying was true.

﴿فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَآءِ فَأُولَٰٓئِكَ عِندَ اللَّهِ هُمُ الْكَٰذِبُونَ﴾

﴿*Since they have not produced witnesses! Then with Allāh they are the liars.*﴾

Allāh has ruled that they are indeed wicked liars.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ
عَظِيمٌ ﴿١٥﴾﴾

﴿*14. Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.*﴾

﴿*15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,*

you counted it a little thing, while with Allāh it was very great.﴾

The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent

Allāh says,

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ﴾

﴾*Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter,*﴿

This is addressed to those who were indulging in discussing the matter of 'Ā'ishah, informing them that Allāh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ﴾

﴾*would have touched you for that whereof you had spoken.*﴿

with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

﴾*a great torment*﴿ This refers to those who had faith in Allāh because of their repentance, such as Misṭaḥ, Ḥassān and Ḥamnah bint Jaḥsh the sister of Zaynab bint Jaḥsh. As for the hypocrites who indulged in the slander, such as 'Abdullāh bin Ubayy bin Salūl and his like, they are not the ones who are referred to in this *Āyah* , because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allāh says:

﴿إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ﴾

﴾*When you were propagating it with your tongues,*﴿

Mujāhid and Sa'īd bin Jubayr said, "Some of you were relating it to others,"[1] where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them

[1] Aṭ-Ṭabari 19:132

mentioned such and such.'
Others recited the *Āyah*:

(إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ)

("When you were inventing a lie with your tongues...")

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded that 'Ā'ishah recited it like that.[1] According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from 'Ā'ishah, the Mother of the believers.

﴿وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ﴾

﴿*and uttering with your mouths that whereof you had no knowledge,*﴾

means, you were speaking about something which you knew nothing about. Then Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ﴾

﴿*you counted it a little thing, while with Allāh it was very great.*﴾

means, 'you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ?' It is a very serious matter with Allāh that such a thing should be said about the wife of His Messenger! For Allāh, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Ādam in this world and the next? Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ﴾

﴿*you counted it a little thing, while with Allāh it was very great.*﴾

[1] *Fatḥ Al-Bāri* 8:340

In the Two *Ṣaḥīḥs* it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ، لَا يَدْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«*A man may say a word that angers Allāh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.*»

According to another report:

«لَا يُلْقِي لَهَا بَالًا»

«*And he may not pay any attention to it.*»[1]

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾﴾

﴾16. *And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allāh)! This is a great lie."*﴿

﴾17. *Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.*﴿

﴾18. *And Allāh makes the Āyāt plain to you, and Allāh is All-Knowing, All-Wise.*﴿

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by *Shayṭān*, he should not speak about that, for the Prophet ﷺ said:

«إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«*Allāh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.*»

[1] *Fatḥ Al-Bārī* 11:314, Muslim 4:2290.

This was reported in the Two *Ṣaḥīḥs*.[1]
Allāh's saying:

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا﴾

﴾And why did you not, when you heard it, say: "It is not right for us to speak of this".﴿

meaning, we should not talk about it or mention it to anyone.

﴿سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ﴾

﴾Glory be to You (O Allāh)! This is a great lie.﴿

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.
Then Allāh says,

﴿يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا﴾

﴾Allāh forbids you from it and warns you not to repeat the like of it forever,﴿

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

﴿إِن كُنتُم مُّؤْمِنِينَ﴾

﴾if you are believers.﴿ meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

﴿وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ﴾

﴾And Allāh makes the Āyāt plain to you,﴿

meaning, He makes clear to you the rulings of *Sharī'ah* and His divine decrees.

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾and Allāh is All-Knowing, All-Wise.﴿ means, He knows what is right for His servants and He is Wise in His Laws and decrees.

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾﴾

[1] *Fatḥ Al-Bāri* 11:557, Muslim 1:116, 117.

﴾19. Verily, those who like that Fāḥishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.﴿

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allāh says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾Verily, those who like that Fāḥshah should be circulated among those who believe, they will have a painful torment﴿

meaning, those who like to see evil talk about them (the believers) appear,

﴿لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا﴾

﴾they will have a painful torment in this world﴿

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

﴿وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴾And Allāh knows and you know not.﴿

means, return the matter to Him and you will be guided. Imām Aḥmad recorded from Thawbān that the Prophet ﷺ said:

«لَا تُؤْذُوا عِبَادَ اللهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ طَلَبَ اللهُ عَوْرَتَهُ، حَتَّى يَفْضَحَهُ فِي بَيْتِهِ»

«Do not annoy the servants of Allāh, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allāh will expose his faults and degrade him, even if he is hiding in his house.»[1]

[1] Aḥmad 5:279.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ
خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ
ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي
مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ﴿٢١﴾ وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ
وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ فِي
سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٌ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ
ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿٢٣﴾
يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ
﴿٢٤﴾ يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ
ٱلۡمُبِينُ ﴿٢٥﴾ ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ
وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ
وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٢٧﴾

﴿وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ
وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ ﴿٢٠﴾
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ
ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ
وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا
وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٞ ﴿٢١﴾﴾

﴾20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴿

﴾21. O you who believe! Follow not the Khuṭuwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Faḥshā' and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.﴿

A Reminder of the Grace of Allāh and a Warning against following the Footsteps of *Shayṭān*

Allāh says:

﴿وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ ﴿٢٠﴾﴾

> *﴾And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴿*

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of

kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allāh says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ﴾

﴿*O you who believe! Follow not the Khuṭuwāt of Shayṭān.*﴾

meaning, his ways and paths and what he commands,

﴿وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

﴿*And whosoever follows the footsteps of Shayṭān, then, verily, he commands immorality and the evil deeds.*﴾

This is a warning given in the most concise and eloquent manner. 'Ali bin Abi Ṭalḥah recorded from Ibn 'Abbās that

﴿خُطُوَٰتِ ٱلشَّيْطَـٰنِ﴾

﴿*the Khuṭuwāt of Shayṭān*﴾ means his deeds.[1] 'Ikrimah said that it means his evil whispers. Qatādah said: "Every sin is one of the footsteps of *Shayṭān*."[2] Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of *Shayṭān*."[3] Then Allāh says:

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا﴾

﴿*And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins.*﴾

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from *Shirk*, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

﴿وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ﴾

﴿*But Allāh purifies whom He wills*﴾ means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

﴿وَٱللَّهُ سَمِيعٌ﴾

[1] Aṭ-Ṭabari 3:301.
[2] *Ad-Durr Al-Manthūr* 1:404.
[3] Aṭ-Ṭabari 3:301.

﴾*and Allāh is All-Hearer,*﴿ means, He hears what His servants say,

﴾عَلِيمٌ﴿

﴾*All-Knower.*﴿ of who deserves to be guided and who deserves to be misguided.

﴾وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴿

﴾*22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.*﴿

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allāh says,

﴾وَلَا يَأْتَلِ﴿

﴾*And let not swear*﴿ meaning, make an oath,

﴾أُولُوا الْفَضْلِ مِنكُمْ﴿

﴾*those among you who are blessed with graces*﴿

means, those who have the means to give charity and do good,

﴾وَالسَّعَةِ﴿

﴾*and wealth*﴿ means, good fortune,

﴾أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴿

﴾*to give to their kinsmen, the poor, and those who left their homes for Allāh's cause.*﴿

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allāh, which is the ultimate act of kindness in the area of upholding kinship ties. Allāh says,

﴾وَلْيَعْفُوا وَلْيَصْفَحُوا﴿

﴾*Let them pardon and forgive.*﴿ past insults and bad treatment. This is part of the patience, generosity and kindness of Allāh

towards His creation, despite the fact that they wrong themselves.

This *Āyah* was revealed concerning Aṣ-Ṣiddīq, may Allāh be pleased with him, when he swore that he would not help Misṭaḥ bin Uthāthah after he said what he said about 'Ā'ishah, as we have already seen in the *Ḥadīth*.

When Allāh revealed the innocence of the Mother of the believers, 'Ā'ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allāh started to soften the heart of Aṣ-Ṣiddīq towards his relative Misṭaḥ bin Uthāthah. Misṭaḥ was the cousin of Aṣ-Ṣiddīq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allāh. He had invented the lies and the slander, but then Allāh accepted his repentance from that and the prescribed punishment was carried out on him. Aṣ-Ṣiddīq was known for his generosity and he did favors to his relatives and strangers alike. When this *Āyah* was revealed:

﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾

﴿Do you not love that Allāh should forgive you?﴾,

which shows that the reward fits the action, and that 'if you forgive others, you will be forgiven,' then Aṣ-Ṣiddīq said, "Of course, by Allāh, we love – O our Lord – that You should forgive us." Then he resumed his spending on Misṭaḥ and said, "By Allāh I will never stop spending on him." This was to counteract what he had said previously, "By Allāh I will never spend on him." This proves that he deserved to be called Aṣ-Ṣiddīq, may Allāh be pleased with him and his daughter.

﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَـٰتِ ٱلْغَـٰفِلَـٰتِ ٱلْمُؤْمِنَـٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ
دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾﴾

﴿23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and

for them will be a great torment.﴿

﴾24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.﴿

﴾25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.﴿

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allāh to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this *Āyah* being revealed: 'Ā'ishah bint Aṣ-Ṣiddīq, may Allāh be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this *Āyah*, is a disbeliever, because of his being obstinate with the Qur'ān. The same ruling applies to all of the Mothers of the believers.

﴾لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴿

﴾are cursed in this life and in the Hereafter,﴿ This is like the *Āyah*:

﴾إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴿

﴾Verily, those who annoy Allāh and His Messenger,﴿ [33:57]

'Abdur-Raḥmān bin Zayd bin Aslam said, "This is about 'Ā'ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but 'Ā'ishah is the one who is primarily referred to here."[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

[1] Aṭ-Ṭabari 19:139.

«*Shun the seven destructive sins.*»

He was asked, "What are they, O Messenger of Allāh?" He said:

«الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

«*Associating partners with Allāh; magic; killing a soul whom Allāh has forbidden to be killed, except with just cause; consuming Ribā; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.*»

This was recorded by Al-Bukhāri and Muslim in the Two *Ṣaḥīḥs*.[1]

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾

﴾*On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.*﴿

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform *Ṣalāh*. They will say, 'Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allāh."[2]

Ibn Abi Ḥātim also recorded that Anas bin Mālik said, "We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

«*Do you know why I am smiling?*» We said, 'Allāh and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا

[1] *Fatḥ Al-Bāri* 5:462, Muslim 1:92.

[2] *Ad-Durr Al-Manthūr* 7:319, Aṭ-Ṭabari 8:373.

وَبِالْكِرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقُ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ»

«*Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong?" Allāh will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allāh will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!"*»

This was recorded by Muslim and An-Nasā'ī.[1]

﴿يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ﴾

﴾*On that Day Allāh will pay Dīnahum,*﴿

Ibn 'Abbās said,

﴿دِينَهُمُ﴾

﴾*Dīnahum*﴿ "Meaning 'their account.' Every time *Dīnahum* appears in the Qur'ān it means 'their account.'" This was also the view of other scholars.[2]

﴿وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ﴾

﴾*and they will know that Allāh, He is the Manifest Truth.*﴿

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

﴿ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

﴾*26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.*﴿

[1] Muslim 2969.

[2] Aṭ-Ṭabari 19:141.

The Goodness of 'Ā'ishah because She is married to the best of Mankind

Ibn 'Abbās said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning 'Ā'ishah and the people of the slander."[1] This was also narrated from Mujāhid, 'Atā', Sa'īd bin Jubayr, Ash-Sha'bi, Al-Ḥasan bin Abu Al-Ḥasan Al-Baṣri, Habīb bin Abi Thābit and Aḍ-Daḥḥāk, and it was also the view favored by Ibn Jarīr.[2] He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to 'Ā'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

﴿أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾

﴾*such (good people) are innocent of (every) bad statement which they say;*﴿

'Abdur-Raḥmān bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women."[3]

This also necessarily refers back to what they said, i.e., Allāh would not have made 'Ā'ishah the wife of His Messenger ﷺ unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

﴿أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾

﴾*such are innocent of (every) bad statement which they say;*﴿ meaning, they are remote from what the people of slander and enmity say.

﴿لَهُم مَّغْفِرَةٌ﴾

﴾*for them is forgiveness,*﴿ means, because of the lies that were told about them,

[1] Aṭ-Ṭabari 19:142, *Ad-Durr Al-Manthūr* 6:167.
[2] Aṭ-Ṭabari 19:143, 144.
[3] Aṭ-Ṭabari 19:144.

فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن
قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾
قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَاتِ
يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ
الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

﴿وَرِزْقٌ كَرِيمٌ﴾

﴿*and honored provision.*﴾

meaning, with Allāh in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allāh ﷺ in Paradise.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا
بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ
تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا
أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ
وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ
أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ
لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾﴾

﴿*27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.*﴾

﴿*28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.*﴾

﴿*29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.*﴾

Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of *Salām* after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the *Ṣaḥīḥ* that when Abu Mūsā asked 'Umar three times for permission to enter and he did not give him permission, he went away. Then 'Umar said, "Did I not hear the voice of 'Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, 'Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَنْصَرِفْ»

«If any one of you asks for permission three times and it is not given, then let him go away.»"

'Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Anṣār and told them what 'Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa'īd Al-Khudri went with him and told 'Umar about that. 'Umar said, "What kept me from learning that was my being busy in the marketplace."[1]

Imām Aḥmad recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa'd bin 'Ubādah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ»

«As-Salāmu 'Alayka wa Raḥmatullāh»

Sa'd said, "*Wa 'Alaykas-Salām Wa Rahmatullāh,*" but the Prophet ﷺ did not hear the returned greeting until he had

[1] Aṭ-Ṭabari 19:144.

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said,"O Messenger of Allāh, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your *Salāms* and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ، وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ»

«May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.»[1]

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the *Ḥadīth* recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allāh ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

«As-Salāmu 'Alaykum, As-Salāmu 'Alaykum.»

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.[2]

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ امْرَءًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

«If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.»[3]

[1] Aḥmad 3:138.
[2] Abu Dāwud 5:374.
[3] *Fatḥ Al-Bāri* 12:253, Muslim 3:1699.

The Group recorded that Jābir said, "I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

«*Who is that?*»

I said, "I am!" He said,

«أَنَا أَنَا»

«*I? I?*» as if he disliked it."[1]

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the *Āyah*. Al-'Awfi narrated from Ibn 'Abbās, "Putting people at ease means seeking permission to enter." This was also the view of others.[2]

Imām Aḥmad recorded from Kaladah bin Al-Ḥanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, "I entered upon the Prophet ﷺ and I did not give the greeting of *Salām* nor ask for permission to enter. The Prophet ﷺ said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟»

«*Go back and say: "As-Salāmu 'Alaykum, may I enter?"*»

This was after Ṣafwān had become Muslim."[3]

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Gharīb.*"[4] Ibn Jurayj said that he heard 'Atā' bin Abi Rabāḥ narrating that Ibn 'Abbās, may Allāh be pleased with him, said, "There are three *Āyāt* whose rulings people neglect. Allāh says,

[1] *Fatḥ Al-Bāri* 11:37, Muslim 3:1296, Abu Dāwud 5:374, *Tuḥfat Al-Aḥwadhi* 7:491, An-Nasā'ī in *Al-Kubrā* 6:90, Ibn Mājah 2:1222.

[2] Aṭ-Ṭabari 19:146.

[3] Aḥmad 3:414.

[4] Abu Dāwud 5:368, *Tuḥfat Al-Aḥwadhi* 7:490, An-Nasā'ī in *Al-Kubrā* 6:87.

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

﴾*Verily, the most honorable of you with Allāh is the one who has the most Taqwā*﴿ [49:13],

But (now) they say that the most honorable of them with Allāh is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house?" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked?" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allāh?" I said, "Yes." He said, "Then ask for permission."

Ibn Jurayj said, "Ibn Ṭāwus told me that his father said, 'There are no women whom I hate to see naked more than those who are my *Maḥrams.*' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shuraḥbīl Al-Awdi Al-A'mā (say that) he heard Ibn Mas'ūd say, 'You have to seek permission to enter upon your mothers.'"

Ibn Jurayj said, "I said to 'Atā': 'Does a man have to seek permission to enter upon his wife?' He said, 'No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.'"

Abu Ja'far bin Jarīr narrated from the nephew of Zaynab - the wife of 'Abdullāh bin Mas'ūd - that Zaynab, may Allāh be pleased with her, said, "When 'Abdullāh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked."[1] Its chain of narration is *Ṣaḥīḥ*.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا﴾

﴾*O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;*﴿

Muqātil bin Ḥayyān said: "During the *Jāhiliyyah*, when a man

[1] Aṭ-Ṭabari 19:148. This reference applies to the previous four narrations, as well.

met his friend, he would not greet him with *Salām*; rather he would say *"Huyyita Sabāhan"* or *"Ḥuyyita Masā'an"* [equivalent to "Good morning" or "Good evening"]. This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allāh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾

﴾O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...﴿[1]

What Muqātil said is good. Allāh said:

﴿ذَلِكُمْ خَيْرٌ لَكُمْ﴾

﴾that is better for you,﴿ meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴾in order that you may remember.﴿

﴿فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ﴾

﴾And if you find no one therein, still enter not until permission has been given.﴿

This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

﴿وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ﴾

﴾And if you are asked to go back, go back, for it is purer for you.﴿

[1] *Ad-Durr Al-Manthūr* 6:176.

means, if you are turned away at the door, before or after permission has been given,

﴿فَارْجِعُوا۟ هُوَ أَزْكَىٰ لَكُمْ﴾

﴾*go back, for it is purer for you.*﴿ means, going back is purer and better for you.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴾*And Allāh is All-Knower of what you do.*﴿

Qatādah said that one of the emigrants said: "All my life I tried to follow this *Āyah*, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allāh says,

﴿وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا۟ هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴾*And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.*﴿"[1]

﴿وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا۟﴾

﴾*And if you are asked to go back, go back....*﴿

Sa'īd bin Jubayr said, "This means, do not stand at people's doors."

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ﴾

﴾*There is no sin on you that you enter houses uninhabited,*﴿

This *Āyah* is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests – if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn 'Abbās said:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ﴾

﴾*Enter not houses other than your own,*﴿

then this was abrogated and an exception was made, and Allāh said:

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ﴾

[1] Aṭ-Ṭabari 19:150.

﴿There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.﴾

This was also narrated from 'Ikrimah[1] and Al-Ḥasan Al-Baṣri.

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾﴾

﴿30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.﴾

The Command to lower the Gaze

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his *Ṣaḥīḥ* that Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him, said, "I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away."[2]

In the *Ṣaḥīḥ* it is narrated that Abu Sa'īd said that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ»

«*Beware of sitting in the streets.*»

They said, "O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allāh ﷺ said:

«إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

«*If you insist, then give the street its rights.*»

They asked, "What are the rights of the street, O Messenger of Allāh?" He said,

[1] Aṭ-Ṭabari 19:153.

[2] Muslim 3:1699.

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

«Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil.»[1]

Abu Al-Qāsim Al-Baghawi recorded that Abu Umāmah said, "I heard the Messenger of Allāh ﷺ say:

«اكْفُلُوا لِي سِتًّا أَكْفُلْ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ، وَإِذَا اؤْتُمِنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ، وَغُضُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ»

«Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.»[2]

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ﴾

﴾Tell the believing men to lower their gaze, and protect their private parts.﴿

Sometimes protecting the private parts may involve keeping them from committing *Zinā*, as Allāh says:

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ ﴿٥﴾﴾

﴾And those who guard their chastity﴿ [23:5].

Sometimes it may involve not looking at certain things, as in the *Ḥadīth* in *Musnad Aḥmad* and the *Sunan*:

«احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

«Guard your private parts except from your wife and those whom your right hands possess.»[3]

[1] *Fatḥ Al-Bāri* 5:134.

[2] *Tārīkh Al-Khaṭīb* 7:392, Aṭ-Ṭabarāni in *Al-Mu'jam Al-Kabīr* 8:314, Ibn Ḥibbān in *Al-Majrūḥīn* 2:204.

[3] Aḥmad 5:3, Abu Dāwud 4:304, At-Tirmidhi 8:53, An-Nasā'ī in *Al-Kubrā* 5:313, Ibn Mājah 1:618

﴿ذَٰلِكَ أَزْكَىٰ لَهُمْ﴾

﴾That is purer for them.﴿ means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

﴿إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ﴾

﴾*Verily, Allāh is All-Aware of what they do.*﴿ This is like the *Āyah*:

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴾*Allāh knows the fraud of the eyes and all that the breasts conceal.*﴿ [40:19]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَزِنَا الْأُذُنَيْنِ الِاسْتِمَاعُ، وَزِنَا الْيَدَيْنِ الْبَطْشُ، وَزِنَا الرِّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

«*The son of Ādam has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.*»

It was recorded by Al-Bukhāri without a complete chain.[1] Muslim recorded a similar report with a different chain of narration.[2]

Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys."

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ

[1] *Fatḥ Al-Bāri* 11:28.

[2] Muslim 4:2047.

ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن
زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

﴾31. *And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.*﴿

The Rulings of *Ḥijāb*

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the *Jāhiliyyah* and the deeds of the pagan women. The reason for the revelation of this *Āyah* was mentioned by Muqātil bin Ḥayyān, when he said: "We heard - and Allāh knows best - that Jābir bin 'Abdullāh Al-Anṣāri narrated that Asmā' bint Murshidah was in a house of hers in Bani Ḥārithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā' said: 'How ugly this is!' Then Allāh revealed:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴾*And tell the believing women to lower their gaze...*﴿"[1]

And Allāh says:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴾*And tell the believing women to lower their gaze*﴿

[1] This is a *Mursal* narration recorded by Ibn Abi Ḥātim, no. 14389.

meaning, from that which Allāh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-*Maḥram* men without desire, as it was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ was watching the Ethiopians playing with spears in the *Masjid* on the day of *'Īd*, and 'Ā'ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.[1]

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴾*and protect their private parts*﴿. Sa'īd bin Jubayr said: "From immoral actions." Abu Al-'Āliyah said: "Every *Āyah* of the Qur'ān in which protecting the private parts is mentioned means protecting them from *Zinā*, except for this *Āyah* –

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴾*and protect their private parts*﴿, which means protecting them from being seen by anybody."[2]

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

﴾*and not to show off their adornment except that which is apparent,*﴿

means, they should not show anything of their adornment to non-*Maḥram* men except for whatever it is impossible to hide. Ibn Mas'ūd said: "Such as clothes and outer garments,"[3]

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Ḥasan, Ibn Sīrīn, Abu Al-Jawzā', Ibrāhīm An-Nakha'ī and others also had the same view as Ibn Mas'ūd.[4]

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

[1] Al-Bukhāri no. 454, etc.

[2] Aṭ-Ṭabari 19:154.

[3] Aṭ-Ṭabari 19:156.

[4] Aṭ-Ṭabari 19:156.

﴾*and to draw their veils all over their Juyūb*﴿

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the *Jāhiliyyah*, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allāh commanded the believing women to cover themselves, as He says:

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

﴾*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed*﴿ [33:59]

And in this noble *Āyah* He said:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴾*and to draw their (Khumur) veils all over their Juyūb*﴿

Khumur (veils) is the plural of *Khimār*, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa'īd bin Jubayr said:

﴿وَلْيَضْرِبْنَ﴾

﴾*and to draw*﴿ means to pull it around and tie it securely.

﴿بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴾*their veils all over their Juyub*﴿ means, over their necks and chests so that nothing can be seen of them.[1]

Al-Bukhāri recorded that 'Ā'ishah, may Allāh be pleased with her, said: "May Allāh have mercy on the women of the early emigrants. When Allāh revealed the *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴾*and to draw their veils all over their Juyūb*﴿, they tore their

[1] *Ad-Durr Al-Manthūr* 6:182.

aprons and *Akhtamar*[1] themselves with them."[2]

He also narrated from Ṣafiyyah bint Shaybah that 'Ā'ishah, may Allāh be pleased with her, used to say: "When this *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴾*and to draw their veils all over their Juyub*﴿ was revealed, they took their *Izars* (waistsheets) and tore them at the edges, and *Akhtamar* themselves with them."[3]

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ﴾

﴾*and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,*﴿

All of these are a woman's close relatives whom she can never marry (*Maḥram*) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that 'Ikrimah commented on this *Āyah*,

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ﴾

﴾*and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...*﴿,

"The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her *Khimār* in front of her paternal or maternal uncle."[4] With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

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[1] Ibn Kathīr is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this *Tafsīr* to present their own views, especially when they may contradict the author's.

[2] *Fatḥ Al-Bāri* 8:347.

[3] *Fatḥ Al-Bāri* 8:347.

[4] Aṭ-Ṭabari 19:160.

﴿أَوْ نِسَآئِهِنَّ﴾

﴾*or their women,*﴿ this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of *Ahl Adh-Dhimmah* (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of *Ahl Adh-Dhimmah*, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allāh ﷺ said:

«لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا»

«*No woman should describe another woman to her husband so that it is as if he is looking at her.*»

It was recorded in the Two *Ṣaḥīḥs* from Ibn Mas'ūd.[1]

﴿أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ﴾

﴾*or their right hand possessions.*﴿

Ibn Jarīr said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl."[2] This was also the view of Sa'īd bin Al-Musayyib.[3]

Allāh says;

﴿أَوِ ٱلتَّـٰبِعِينَ غَيْرِ أُوْلِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ﴾

﴾*Tābi'īn among men who do not have desire,*﴿

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn 'Abbās said, "This is the kind of person who has no desire."[4]

'Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the *Ṣaḥīḥ* from 'Ā'ishah that a

[1] *Fatḥ Al-Bāri* 9:250.

[2] Aṭ-Ṭabari 19:160.

[3] *Ad-Durr Al-Manthūr* 6:183.

[4] Aṭ-Ṭabari 19:161.

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هٰهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ»

«*Lo! I think this person knows what is they are; he should never enter upon you.*»

He expelled him, and he stayed in Al-Baydā' and only came on Fridays to get food.[1]

﴿أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ﴾

﴾*or children who are not aware of the nakedness of women.*﴿

Because they are so young they do not understand anything about women or their *'Awrah* or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

«*Avoid entering upon women.*»

It was said, "O Messenger of Allāh, what do you think about the male in-laws?" He said:

«الْحَمْوُ: الْمَوْتُ»

«*The male in-law is death.*»[2]

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[1] Muslim 4:1715, 1716, Aḥmad 6:152, Abu Dāwud 5:224, An-Nasā'ī in *Al-Kubrā* 5:395.

[2] *Fatḥ Al-Bāri* 5:242, Muslim 4:1171. *Al-Ḥamū* refers to the male in-laws that the woman may marry if she was divorced from her husband.

The Etiquette of Women walking in the Street

Allāh's saying:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴾*And let them not stamp their feet...*﴿

During *Jāhiliyyah*, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴾*And let them not stamp their feet...*﴿ to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu 'Īsā At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا»

«*Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such*» – meaning an adulteress.

He said, "And there is a similar report from Abu Hurayrah, and this is *Hasan Sahīh*."[1] It was also recorded by Abu Dāwud and An-Nasā'ī.[2]

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣāri said that he heard the Messenger of Allāh ﷺ, as he was coming out of the *Masjid* and men and women were mixing in the street, telling the women:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ»

[1] *Tuhfat Al-Ahwadhi* 8:70.

[2] Abu Dāwud 4:400, An-Nasā'ī 8:153.

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن
يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾
وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا
تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ
﴿٣٣﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ ۞ ٱللَّهُ نُورُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ
نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَـٰلَ
لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ﴿٣٦﴾

«*Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.*»

The women used to cling to the walls so much that their clothes would catch on the walls.[1]

﴿وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾*And all of you beg Allāh to forgive you all, O believers, that you may be successful.*﴿ means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of *Jāhiliyyah*, for the greatest success is to be found in doing what Allāh and His Messenger ﷺ command and avoiding what He forbids. And Allāh is the source of strength.

﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ
يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ
ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن
يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا

[1] Abu Dāwud 5:422. This is a weak narration, there are other narrations to support the meaning of the *Hadīth* which would classify it as *Hasan*. See *Sahīh Al-Jāmi' As-Saghīr*.

مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

﴾32. And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maidservants. If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficent, All-Knowing.﴿

﴾33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴿

﴾34. And indeed We have sent down for you Āyāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.﴿

The Command to marry

These clear *Āyāt* include a group of unambiguous rulings and firm commands.

﴾وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ مِنكُمْ﴿

﴾And marry those among you who are single (Al-Ayāmā)....﴿

This is a command to marry. The Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.*»

This was recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Ibn Mas'ūd.[1] In the *Sunan*, it was recorded from more than one

[1] *Fatḥ Al-Bāri* 9:14, Muslim 2:1019.

person that the Messenger of Allāh ﷺ said:

«تَزَوَّجُوا تَوَالَدُوا تَنَاسَلُوا فَإِنِّي مُبَاهٍ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ»

«Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.»[1]

The word *Al-Ayāmā*, the plural form of *Ayyim*, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

﴿إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ﴾

﴾If they be poor, Allāh will enrich them out of His bounty.﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."[2]

﴿إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ﴾

﴾If they be poor, Allāh will enrich them out of His bounty.﴿

It was recorded that Ibn Mas'ūd said: "Seek the richness through marriage, for Allāh says:

﴿إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ﴾

﴾If they be poor, Allāh will enrich them out of His bounty.﴿"

This was recorded by Ibn Jarīr.[3]

Al-Baghawi also recorded something similar from 'Umar.[4]

It was reported from Al-Layth from Muḥammad bin 'Ajlān from Sa'īd Al-Maqburi from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللهِ عَوْنُهُمْ: النَّاكِحُ يُرِيدُ الْعَفَافَ، وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ، وَالْغَازِي فِي سَبِيلِ اللهِ»

[1] A report with similar wording was narrated by Abu Dāwud and An-Nasā'ī

[2] Aṭ-Ṭabari 19:166

[3] Aṭ-Ṭabari 19:166

[4] Al-Baghawi 3:342

«*There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.*»

This was recorded by Imām Aḥmad, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.[1]

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the *Mahr* his promise to teach her whatever he knew of the Qur'ān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ﴾

﴾*And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.*﴿

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.*»[2]

This *Āyah* is general in meaning, and the *Āyah* in *Sūrat An-Nisā'* is more specific, where Allāh says:

[1] Aḥmad 2:251, *Tuḥfat Al-Aḥwadhi* 5:296, An-Nasā'ī 6:61, Ibn Mājah 2:841

[2] *Fatḥ Al-Bāri* 9:14.

﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَٰتِ﴾

﴾And whoever of you have not the means wherewith to wed free believing women﴿

until His statement;

﴿وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ﴾

﴾but it is better for you that you practise self-restraint﴿ [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾and Allāh is Oft-Forgiving, Most Merciful﴿ [4:25].

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾

﴾And let those who find not the financial means for marriage keep themselves chaste,﴿

'Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allāh grants him means of livelihood."

The Command to grant Slaves a Contract of Emancipation

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴾And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.﴿

This is a command from Allāh to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhāri said: "Rawḥ narrated from Ibn Jurayj: 'I said to 'Atā', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?" He said, "I do

not think it can be anything but obligatory." 'Amr bin Dīnār said: "I said to 'Atā', 'Are you narrating this from anybody?' He said, 'No,' then he told me that Mūsā bin Anas told him that Sīrīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to 'Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, 'Write it for him.' He refused, so 'Umar hit him with his whip and recited,

﴿فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿give them such writing, if you find that there is good and honesty in them.﴾

Then he wrote the contract." This was mentioned by Al-Bukhāri with a disconnected chain of narration.[1] It was also narrated by 'Abdur-Razzāq who said Ibn Jurayj told them: I said to 'Aṭā', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?" He said, 'I do not think it can be anything but obligatory.'"[2] [It was also said by 'Amr bin Dīnār who said, "I said to 'Aṭā', 'Are you narrating this from anybody?' He said, 'No.'"] Ibn Jarīr recorded that Sīrīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then 'Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is *Ṣaḥīḥ*.[3]

Allāh's saying:

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿if you find that there is good and honesty in them.﴾

Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

﴿وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

This is the share of the wealth of *Zakāh* that Allāh stated to be their right. This is the opinion of Al-Ḥasan, 'Abdur-Raḥmān

[1] *Fatḥ Al-Bāri* 5:219.

[2] 'Abdur-Razzāq 8:371.

[3] Aṭ-Ṭabari 19:167.

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.[1]

﴿وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ﴾

﴾And give them something out of the wealth of Allāh which He has bestowed upon you.﴿

Ibrāhīm An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslami and Qatādah. Ibn 'Abbās said: "Allāh commanded the believers to help in freeing slaves."

The Prohibition of forcing One's Slave-Girls to commit *Zinā*

Allāh's saying:

﴿وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴾And force not your slave-girls to prostitution...﴿

Among the people of the *Jāhiliyyah*, there were some who, if he had a slave-girl, he would send her out to commit *Zinā* and would charge money for that, which he would take from her every time. When Islām came, Allah forbade the believers to do that. The reason why this *Āyah* was revealed, according to the reports of a number of earlier and later scholars of *Tafsīr*, had to do with 'Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

Reports narrated on this Topic

In his *Musnad*, Al-Ḥāfiẓ Abu Bakr Aḥmad bin 'Amr bin 'Abd Al-Khāliq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, "Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Mu'ādhah, whom he forced into prostitution. When Islām came, the *Āyah*

﴿وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴾And force not your slave-girls to prostitution...﴿ was

[1] Aṭ-Ṭabari 19:173, Al-Baghawi 3:343.

revealed."[1]

Al-A'mash narrated from Abu Sufyān that Jābir said concerning this *Āyah*, "This was revealed about a slave-girl belonging to 'Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this *Āyah*:

﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴿And force not your slave-girls to prostitution,﴾ until His saying;

﴿وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾

﴿But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾"[2]

An-Nasā'ī also recorded something similar.[3]

Muqātil bin Ḥayyān said, "I heard – and Allāh knows best – that this *Āyah* was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣāri], and Umaymah the mother of Musaykah belonged to 'Abdullāh bin Ubayy. Mu'ādhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴿And force not your slave-girls to prostitution﴾, meaning *Zinā*.[4]

﴿إِنْ أَرَدْنَ تَحَصُّنًا﴾

﴿if they desire chastity,﴾ means, if they want to be chaste, which is the case with the majority of slave-girls.

﴿لِّتَبْتَغُوا عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿in order that you may make a gain in the goods of this worldly life.﴾

[1] *Kashf Al-Astār* 3:61.

[2] Aṭ-Ṭabari 19:174.

[3] An-Nasā'ī in *Al-Kubrā* 6:419.

[4] *Ad-Durr Al-Manthūr* 6:193

meaning, from the money they earn and their children. The Messenger of Allāh ﷺ forbade the money earned by the cupper, the prostitute and the fortune-teller.[1] According to another report:

«مَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ، وَثَمَنُ الْكَلْبِ خَبِيثٌ»

«The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.»[2]

﴿وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾

﴿But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾

meaning, towards them, as has already been stated in the *Ḥadīth* narrated from Jābir.[3] Ibn Abi Ṭalḥah narrated that Ibn 'Abbās said, "If you do that, then Allāh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that."[4] This was also the view of Mujāhid, 'Aṭā' Al-Khurāsāni, Al-A'mash and Qatādah.[5]

After explaining these rulings in detail, Allāh says:

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ﴾

﴿And indeed We have sent down for you Āyāt that make things plain,﴾

meaning, in the Qur'ān there are *Āyāt* which are clear and explain matters in detail.

﴿وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ﴾

﴿and the example of those who passed away before you,﴾

means, reports about the nations of the past and what happened to them when they went against the commandments of Allāh, as Allāh says:

﴿فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

[1] Muslim 3:1198

[2] Muslim 3:1199

[3] An-Nasā'ī in *Al-Kubrā* 6:419

[4] Aṭ-Ṭabari 19:175

[5] Aṭ-Ṭabari 19:175, 176, *Ad-Durr Al-Manthūr* 6:195

﴾*And We made them a precedent, and an example to later generations.*﴿ [43:56];

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

﴾لِّلْمُتَّقِينَ﴿

﴾*for those who have Taqwā.*﴿ meaning, for those who remember and fear Allāh.

﴾اللَّهُ نُورُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِى زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى اللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَٰلَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿٣٥﴾﴿

﴾*35. Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.*﴿

The Parable of the Light of Allāh

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴾اللَّهُ نُورُ السَّمَٰوَٰتِ وَالْأَرْضِ﴿

﴾*Allāh is the Light of the heavens and the earth.*﴿ means,

the Guide of the inhabitants of the heavens and the earth.[1] Ibn Jurayj said: "Mujāhid and Ibn 'Abbās said concerning the *Āyah*:

﴾اللَّهُ نُورُ السَّمَٰوَٰتِ وَالْأَرْضِ﴿

﴾*Allāh is the Light of the heavens and the earth.*﴿

He is controlling their affairs and their stars and sun and moon."[2]

[1] Aṭ-Ṭabari 19:177.

[2] Aṭ-Ṭabari 19:177.

As-Suddi said concerning the *Āyah*:

﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*Allāh is the Light of the heavens and the earth.*﴿

by His Light the heavens and earth are illuminated.

In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

«*O Allāh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.*»[1]

It was narrated that Ibn Mas'ūd said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."[2]

﴿مَثَلُ نُورِهِۦ﴾

﴾*The parable of His Light*﴿ There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allāh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

﴿كَمِشْكَوٰةٍ﴾

﴾*as a niche*﴿ This was the view of Ibn 'Abbās.[3] The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'ān which is in accordance with his natural inclinations are, as Allāh says:

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

[1] *Fatḥ Al-Bāri* 5:3, Muslim 1:532.

[2] See the discussion of *Āyah* no. 86 of *Sūrat Al-Mu'minūn*.

[3] Aṭ-Ṭabari 19:179.

﴾*Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)*﴿ [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'ān and *Sharī'ah* by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

﴾كَمِشْكَوٰةٍ﴿

﴾*as (if there were) a niche*﴿ Ibn 'Abbās, Mujāhid, Muḥammad bin Ka'b and others said, "This refers to the position of the wick in the lamp."[1] This is well-known, and hence Allāh then says:

﴾فِيهَا مِصْبَاحٌ﴿

﴾*and within it a lamp.*﴿ This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b said, "The lamp is the light, and this refers to the Qur'ān and the faith that is in his heart."[2] As-Suddi said, "It is the lamp."

﴾ٱلْمِصْبَاحُ فِى زُجَاجَةٍ﴿

﴾*the lamp is in a glass,*﴿ means, this light is shining in a clear glass. Ubayy bin Ka'b and others said, "This is the likeness of the heart of the believer."[3]

﴾ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ﴿

﴾*the glass as it were a star Durriyyun,*﴿ Some authorities recite the word *Durriyyun* with a *Ḍammah* on the *Dāl* and without a *Hamzah*, which means pearls, i.e., as if it were a star made of pearls (*Durr*). Others recite it as *Dirri'un* or *Durri'un*, with a *Kasrah* on the *Dāl*, or *Ḍammah* on the *Dāl*, and with a *Hamzah* at the end, which means reflection (*Dir*), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know *Darārī*. Ubayy bin

[1] Aṭ-Ṭabari 19:180, 183.
[2] Aṭ-Ṭabari 19:181
[3] Aṭ-Ṭabari 19:178

Ka'b said: a shining star. Qatādah said: "Huge, bright and clear."

﴿يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ﴾

﴿*lit from a blessed tree,*﴾ means, it is derived from olive oil, from a blessed tree.

﴿زَيْتُونَةٍ﴾

﴿*an olive,*﴾ This refers to the blessed tree mentioned previously.

﴿لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*neither of the east nor of the west,*﴾ means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented on:

﴿زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*an olive, neither of the east nor of the west,*﴾

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."[1] Mujāhid commented on:

﴿لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*neither of the east nor of the west,*﴾

saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."[2] Sa'īd bin Jubayr commented:

﴿زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ﴾

﴿*an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)*﴾

"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

[1] Ibn Abi Ḥātim 8:2600.

[2] Aṭ-Ṭabari 19:186.

so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

﴿يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾

﴾*whose oil would almost glow forth (of itself), though no fire touched it.*﴿

'Abdur-Raḥmān bin Zayd bin Aslam said (this means) because the oil itself is shining.[1]

﴿نُّورٌ عَلَىٰ نُورٍ﴾

﴾*Light upon Light!*﴿ Al-'Awfi narrated from Ibn 'Abbās that this meant the faith and deeds of a person.[2] As-Suddi said:

﴿نُّورٌ عَلَىٰ نُورٍ﴾

﴾*Light upon Light!*﴿

"Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'ān and the light of faith give light when they are combined, and neither can do so without the other."[3]

﴿يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ﴾

﴾*Allāh guides to His Light whom He wills.*﴿ means, Allāh shows the way to the ones whom He chooses, as it says in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr, who said, "I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللهِ عَزَّ وَجَلَّ»

«*Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.*»"[4]

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[1] Aṭ-Ṭabari 19:183.

[2] Aṭ-Ṭabari 19:182.

[3] *Ad-Durr Al-Manthūr* 6:202.

[4] Aḥmad 2:176.

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴾And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴿

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allāh ends this *Āyah* with the words:

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴾And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴿

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri said, "The Messenger of Allāh ﷺ said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يُزْهِرُ، وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.»[1]

[1] Aḥmad 3:17.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَوٰةِ وَإِيتَآءِ
الزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَـٰرُ ﴿٣٧﴾
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوٓا أَعْمَـٰلُهُمْ كَسَرَابٍ
بِقِيعَةٍ يَحْسَبُهُ الظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْـًٔا
وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّىٰهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾
أَوْ كَظُلُمَـٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن
فَوْقِهِ سَحَابٌ ظُلُمَـٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ
يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ
اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَـٰوَٰتِ وَالْأَرْضِ وَالطَّيْرُ صَـٰٓفَّـٰتٍ كُلٌّ قَدْ
عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ
السَّمَـٰوَٰتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي
سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَـٰلِهِ وَيُنَزِّلُ مِنَ السَّمَآءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَآءُ
وَيَصْرِفُهُ عَن مَّن يَشَآءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَـٰرِ ﴿٤٣﴾

Its chain of narrators is good (*Jayyid*) although they (Al-Bukhāri and Muslim) did not record it.

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَوٰةِ وَإِيتَآءِ الزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَـٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾﴾

﴾36. In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,﴿

﴾37. Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned.﴿

﴾38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His grace. And Allāh provides without measure to whom He wills.﴿

The Virtues of the *Masjids*, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allāh then states where it belongs, which is in the *Masjids*, the places on earth that are most beloved to

Allāh. The *Masjids* are His houses where He Alone is worshipped. So Allāh says:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ﴾

﴾In houses which Allāh has ordered to be raised,﴿

meaning, Allāh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ﴾

﴾In houses which Allāh has ordered to be raised,﴿

he said; "Allāh forbade idle talk in them."[1] This was also the view of 'Ikrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Nāfi' bin Jubayr, Abu Bakr bin Sulaymān bin Abi Hathamah, Sufyān bin Husayn and others among the scholars of *Tafsīr*.

Many *Ḥadīths* have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allāh. With Allāh's help we will mention here a few of these *Hādīths*, if Allāh wills. In Allāh we put our trust and reliance.

'Uthmān bin 'Affān, the Commander of the faithful, may Allāh be pleased with him, said; "I heard the Messenger of Allāh ﷺ say:

«مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللهِ بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»

«Whoever builds a Masjid seeking the Face of Allāh, Allāh will build for him something similar to it in Paradise.»

It was narrated in the Two *Ṣaḥīḥs*.[2]

Ibn Mājah narrated that 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said; "The Messenger of Allāh ﷺ said:

«مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

«Whoever builds a Masjid in which the Name of Allāh is

[1] Aṭ-Ṭabari 19:191.

[2] *Fatḥ Al-Bāri* 1:648, Muslim 1:378.

remembered, Allāh will build for him a house in Paradise.»[1]

An-Nasā'ī mentioned something similar.[2] There are very many *Ḥadīths* which say this. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ commanded us to build *Masjids* among the houses, and to clean them and perfume them." This was recorded by Aḥmad and the *Sunan* compilers with the exception of An-Nasā'ī.[3] Aḥmad and Abu Dāwud recorded a similar report from Samurah bin Jundub.[4]

Al-Bukhāri said: "Umar said: 'Build for the people a place to worship Allāh, and beware of using red or yellow for adornment and decoration and distracting the people thereby.' "[5]

Abu Dāwud narrated that Ibn 'Abbās said, "The Messenger of Allāh ﷺ said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

«*I was not commanded to Tashyīd the Masjids.*»

Ibn 'Abbās said, "Decorating them as the Jews and Christians did."[6]

Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»

«*The Hour will not come until people show off in building Masjids.*»

It was recorded by Aḥmad and the compilers of the *Sunan*, with the exception of At-Tirmidhi.[7]

Buraydah narrated that a man called out in the *Masjid* and

[1] Ibn Mājah 1:243.

[2] An-Nasā'ī 2:31.

[3] Aḥmad 6:279, *Tuḥfat Al-Aḥwadhi* 3:206, Ibn Mājah 1:250.

[4] Aḥmad 5:17, Abu Dāwud 1:310.

[5] *Fatḥ Al-Bāri* 1:642. This was stated by Al-Bukhāri without a chain of narration.

[6] Abu Dāwud 1:310.

[7] Aḥmad 3:134, Abu Dāwud 1:311, An-Nasā'ī 2:32, Ibn Mājah 1:244.

said, "Has any body said anything about a red camel?" The Prophet ﷺ said:

«لَا، وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

«*May you never find it! The Masjids were built only for what they were built for.*»

This was narrated by Muslim.[1]

Abu Hurayrah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْبَحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ عَلَيْكَ»

«*If you see someone buying or selling in the Masjid, say to him, "May Allāh never make your business profitable!" And if you see someone calling out about lost property, say, "May Allāh never return it to you!"*»

This was recorded by At-Tirmidhi, who said: "*Ḥasan Gharīb.*"[2]

Al-Bukhāri recorded that As-Sā'ib bin Yazīd Al-Kindi said, "I was standing in the *Masjid* and a man threw pebbles at me, so I looked and saw 'Umar bin Al-Khaṭṭāb who said, 'Go and bring me these two men.' I went and brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?' They said, 'We are from Aṭ-Ṭā'if.' 'Umar said, 'If you had been from this town I would have hit you, for you are raising your voices in the *Masjid* of the Messenger of Allāh ﷺ.'"[3]

An-Nasā'ī recorded that Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf said: "Umar heard the voice of a man in the *Masjid* and said: 'Do you know where you are?'" This is also *Ṣaḥīḥ*.[4]

Al-Ḥāfiẓ Abu Ya'lā Al-Mūṣili recorded from Ibn 'Umar that 'Umar used to burn incense in the *Masjid* of the Messenger of Allāh ﷺ every Friday. Its chain of narration is *Ḥasan* and there is nothing wrong with it, Allāh knows best.[5]

[1] Muslim 1:397
[2] *Tuḥfat Al-Aḥwadhi* 4:550
[3] *Fatḥ Al-Bāri* 1:667.
[4] *Tuḥfat Al-Aḥwadhi* 8:4.
[5] Abi Ya'la 1:170.

It is confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ»

«A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wuḍū' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.»[1]

The following is recorded in the *Sunan*:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»

«Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.»[2]

When entering the *Masjid*, it is recommended to enter with one's right foot, and to say the supplication recorded in *Ṣaḥīḥ Al-Bukhāri*, where it is narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ used to say, when he entered the *Masjid*:

«أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shayṭān.»

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the *Shayṭān* says: "He will be protected

[1] Al-Bukhāri 647, Muslim 649.

[2] Abu Dāwud 561, At-Tirmidhi 223.

from me all day long."[1]

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

«When anyone of you enters the Masjid, let him say: "O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: "O Allāh, I ask You of Your bounty."»[2]

An-Nasā'ī also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ. وَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلِ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allāh, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allāh, protect me from the accursed Shayṭān."»[3]

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*.[4]

﴿وَيُذْكَرَ فِيهَا ٱسْمُهُۥ﴾

﴾*in them His Name is remembered.*﴿ meaning, the Name of Allāh. This is like the *Āyāt*:

﴿يَـٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴾*O Children of Ādam! Take your adornment to every Masjid...*﴿ [7:31]

[1] Abu Dāwud 2:318.

[2] Muslim 1:494.

[3] An-Nasā'ī 2:53.

[4] Ibn Mājah 1:254, Ibn Khuzaymah 1:231, Ibn Ḥibbān 3:246, 247.

﴿وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴾*and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him*﴿ [7:29].

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ﴾

﴾*And the Masjids are for Allāh*﴿ [72:18].

﴿وَيُذْكَرَ فِيهَا اسْمُهُ﴾

﴾*in them His Name is remembered.*﴿ Ibn 'Abbās said, "This means that His Book is recited therein."[1]

﴿يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾

﴾*Therein glorify Him in the mornings and in the evenings.*﴿

﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ﴾

﴾*Men whom neither trade nor business diverts from the remembrance of Allāh*﴿

This is like the *Āyāt*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ﴾

﴾*O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.*﴿ [63:9]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

﴾*O you who believe! When the call is proclaimed for the Ṣalāh on Friday, hasten earnestly to the remembrance of Allāh and leave off business.*﴿ [62:9]

Allāh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allāh says:

﴿لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ﴾

[1] Aṭ-Ṭabari 19:191.

﴾Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh﴿.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Sālim from 'Abdullāh bin 'Umar that he was in the marketplace when the *Iqāmah* for prayer was called, so they closed their stores and entered the *Masjid*. Ibn 'Umar said: "Concerning them the *Āyah* was revealed:

﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾

﴾Men whom neither trade nor business diverts from the remembrance of Allāh﴿."

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[1]

﴿لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾

﴾Men whom neither trade nor business diverts from the remembrance of Allāh﴿.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This meant from the prescribed prayers."[2] This was also the view of Muqātil bin Ḥayyān and Ar-Rabī' bin Anas. As-Suddi said: "From prayer in congregation." Muqātil bin Ḥayyān said, "That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer."

﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ ﴿٣٧﴾﴾

﴾They fear a Day when hearts and eyes will be overturned.﴿

means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the *Āyah*:

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْـَٔازِفَةِ﴾

﴾And warn them of the Day that is drawing near...﴿ [40:18],

[1] Ibn Abi Ḥātim 8:2607.

[2] Aṭ-Ṭabari 19:193.

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَـٰرُ﴾

﴾but He gives them respite up to a Day when the eyes will stare in horror﴿ [14:42].

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ۝٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ۝١١ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ۝١٢﴾

﴾And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient﴿ [76:8-12].

And Allāh says here:

﴿لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟﴾

﴾That Allāh may reward them according to the best of their deeds,﴿

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

﴿وَيَزِيدَهُم مِّن فَضْلِهِۦ﴾

﴾and add even more for them out of His grace.﴿

means, He will accept their good deeds and multiply them for them, as Allāh says:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

﴾Surely, Allāh wrongs not even of the weight of a speck of dust.﴿ [4:40]

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾

﴾Whoever brings a good deed shall have ten times the like thereof to his credit.﴿ [6:160]

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا﴾

﴾*Who is he that will lend to Allāh a goodly loan.*﴿ [2:245]

﴾وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴿

﴾*Allāh gives manifold increase to whom He wills.*﴿ [2:261]

And Allāh says here:

﴾وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴿

﴾*And Allāh provides without measure to whom He wills.*﴿

﴾وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ
مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا
وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾﴿

﴾*39. As for those who disbelieved, their deeds are like a mirage in a Qī'ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.*﴿

﴾*40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.*﴿

Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of *Sūrat Al-Baqarah*: one involving fire and the other involving water.[1] Similarly, in *Sūrat Ar-Ra'd* He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;[2] we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

[1] See *Sūrat Al-Baqarah* [2:17-19].

[2] See *Sūrat Ar-Ra'd* [13:17].

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word *Qī'ah* refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

﴿لَمْ يَجِدْهُ شَيْئًا﴾

﴿*he finds it to be nothing.*﴾; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the *Sharī'ah*. As Allāh says:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴿*And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.*﴾ [25:23]. And He says here:

﴿وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ﴾

﴿*but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.*﴾

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.[1]

In the Two *Ṣaḥīḥs*, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship?" They will say, "We used to worship 'Uzayr the son of Allāh." It will be said to them, "You have lied. Allāh has not begotten a son. What do you want?" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see?" Then Hell will be shown to them as if

[1] Aṭ-Ṭabari 19:196.

it is a mirage, parts of it consuming other parts, and they will go and fall into it.[1]

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allāh says:

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا﴾

﴾*Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!*﴿

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?" He said, "With them." He was asked, "Where are they going?" He said, "I do not know."

﴿ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ﴾

﴾*darkness upon darkness*﴿ Ubayy bin Ka'b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell."[2] As-Suddi and Ar-Rabī' bin Anas also said something similar.

﴿وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ﴾

﴾*And he for whom Allāh has not appointed light, for him there is no light.*﴿

One whom Allāh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the *Āyah*:

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ﴾

[1] *Fatḥ Al-Bāri* 13:431, Muslim 1:168.

[2] Aṭ-Ṭabari 19:198.

﴾Whomsoever Allāh sends astray, none can guide him﴿ [7:186]

This is in contrast to what Allāh says about the believers:

﴿يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ﴾

﴾Allāh guides to His Light whom He wills.﴿ [24:35]

We ask Allāh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾﴾

﴾41. See you not that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Ṣalāh and his glorification; and Allāh is All-Aware of what they do.﴿

﴾42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return.﴿

Everything glorifies Allāh, may He be exalted, and to Him belongs the Sovereignty

Allāh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, *Jinn*, animals and even inanimate objects, all glorify Him. This is like the *Āyah*:

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

﴾The seven heavens and the earth and all that is therein, glorify Him﴿ [17:44],

﴿وَٱلطَّيْرُ صَٰٓفَّٰتٍ﴾

﴾and the birds with wings outspread﴿

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allāh knows what they are doing, and so He says:

﴿كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ﴾

﴾Of each one He knows indeed his Ṣalāh and his glorification;﴿

meaning, He has guided every creature to its own way of

worshipping Allāh, may He be glorified. Then Allāh tells us that He knows all of that and nothing at all is hidden from Him. He says:

﴿وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ﴾

﴾*and Allāh is All-Aware of what they do.*﴿

Then Allāh tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُوْلِي ٱلْأَبْصَٰرِ ﴿٤٤﴾
وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ فَمِنْهُم مَّن يَمْشِي عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن
يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰٓ أَرْبَعٍ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ
وَٱللَّهُ يَهْدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ
ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ
ذَٰلِكَ وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ
يَأْتُوٓاْ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓاْ أَمْ يَخَافُونَ
أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ بَلْ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾
إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ
أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن
يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ
﴿٥٢﴾ ۞ وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل
لَّا تُقْسِمُواْ طَاعَةٌ مَّعْرُوفَةٌ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

﴾*and to Allāh is the return*﴿ means, on the Day of Resurrection, when He will judge as He wills,

﴿لِيَجْزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ﴾

﴾*that He may requite those who do evil with that which they have done...*﴿ [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ
مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ يَكَادُ سَنَا بَرْقِهِۦ
يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُوْلِي ٱلْأَبْصَٰرِ ﴿٤٤﴾﴾

﴾*43. See you not that Allāh drives the clouds gently, then joins*

them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.﴾

﴿*44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.*﴾

The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

﴿ثُمَّ يُؤَلِّفُ بَيْنَهُ﴾

﴿*then joins them together,*﴾ means, He brings them together after they have been scattered.

﴿ثُمَّ يَجْعَلُهُ رُكَامًا﴾

﴿*then makes them into a heap of layers,*﴾ means, He piles them up on top of one another.

﴿فَتَرَى الْوَدْقَ﴾

﴿*and you see the Wadq*﴾ meaning the rain,

﴿يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿*come forth from between them;*﴾

means, from the gaps between them. This is how it was understood by Ibn 'Abbās and Aḍ-Ḍaḥḥāk.[1] 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or 'seeds' the clouds." This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[2]

﴿وَيُنَزِّلُ مِنَ السَّمَاءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ﴾

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[1] Aṭ-Ṭabari 19:202.

[2] Aṭ-Ṭabari 19:201.

﴿and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice,﴾

Some of the grammarians said that the first *Min* describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of *Tafsīr* who say that,

﴿مِن جِبَالٍ فِيهَا مِن بَرَدٍ﴾

﴿from [Min] mountains in it of [Min] ice﴾

means that there are mountains of hail in the sky from which Allāh sends down ice. As for those who say that "mountains" here is used as a metaphor for clouds, they think that the second *Min* is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allāh knows best.

﴿فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ﴾

﴿and strikes therewith whom He wills, and averts it from whom He wills.﴾

It may be that the phrase

﴿فَيُصِيبُ بِهِۦ﴾

﴿and strikes therewith﴾ means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

﴿فَيُصِيبُ بِهِۦ مَن يَشَآءُ﴾

﴿and strikes therewith whom He wills﴾ means, by His mercy towards them, and

﴿وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ﴾

﴿and averts it from whom He wills.﴾ means, He withholds rain from them. Or it may be that

﴿فَيُصِيبُ بِهِۦ﴾

﴿and strikes therewith﴾ means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

﴿يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ﴾

﴾*The vivid flash of its lightning nearly blinds the sight.*﴿ the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

﴿يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

﴾*Allāh causes the night and the day to succeed each other.*﴿ He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allāh is the One Who is controlling that by His command, power, might and knowledge.

﴿إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ﴾

﴾*Truly, in this is indeed a lesson for those who have insight.*﴿ means, this is an indication of His greatness, may He be exalted. This is like the *Āyah*:

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾﴾

﴾*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.*﴿ [3:190] and thereafter.

﴿وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن
يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾﴾

﴾*45. Allāh has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is able to do all things.*﴿

Allāh's Power in His creation of the Animals

Allāh mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

﴿فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ﴾

﴾*Of them there are some that creep on their bellies,*﴿ like snakes and so on;

﴿وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ﴾

﴾*and some that walk on two legs,*﴿ like humans and birds;

﴿وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ﴾

﴾*and some that walk on four,*﴿ like cattle and all kinds of animals. Allāh says:

﴿يَخْلُقُ ٱللَّهُ مَا يَشَآءُ﴾

﴾*Allāh creates what He wills.*﴿ meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*Verily, Allāh is able to do all things.*﴿

﴿لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾﴾

﴾*46. We have indeed sent down manifest Āyāt. And Allāh guides whom He wills to the straight path.*﴿

Allāh states that in this Qur'ān He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

﴿وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴾*And Allāh guides whom He wills to the Straight Path.*﴿

﴿وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ وَمَآ أُو۟لَٰٓئِكَ
بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ
ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ
بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن
يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾﴾

﴾*47. They say: "We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.*﴿

﴾*48. And when they are called to Allāh and His Messenger, to*

judge between them, lo! a party of them refuses and turns away.﴾

﴿*49. But if the truth is on their side, they come to him willingly with submission.*﴾

﴿*50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.*﴾

﴿*51. The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.*﴾

﴿*52. And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.*﴾

The Treachery of the Hypocrites and the Attitude of the Believers

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

﴿ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ﴾

﴿*"We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,*﴾

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

﴿وَمَآ أُو۟لَـٰٓئِكَ بِٱلْمُؤْمِنِينَ﴾

﴿*such are not believers.*﴾

﴿وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ﴾

﴿*And when they are called to Allāh and His Messenger, to judge between them...*﴾

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger ﷺ, they turn away and are too arrogantly proud of themselves to follow him. This is like the *Āyah*:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

﴾*Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,*﴿ until His saying:

﴿وَرَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا﴾

﴾*you see the hypocrites turn away from you with aversion*﴿ [4:60-61].

﴿وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ﴾

﴾*But if the truth is on their side, they come to him willingly with submission.*﴿

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

﴿مُذْعِنِينَ﴾

﴾*willingly with submission.*﴿ But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allāh said:

﴿أَفِى قُلُوبِهِم مَّرَضٌ﴾

﴾*Is there a disease in their hearts?...*﴿ meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allāh and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allāh knows which of these characteristics each one of them has.

﴿بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴾*Nay, it is they themselves who are the wrongdoers.*﴿

means, they are the evildoers who commit immoral actions, and Allāh and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allāh and His Messenger ﷺ above such a thing.

Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

﴾*The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey".*﴿

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴾*And such are the successful.*﴿

Concerning the *Āyah*:

﴿أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

﴾*they say: "We hear and we obey".*﴿,

Qatādah said: "We were told that when 'Ubādah bin As-Sāmit, who had been present at Al-'Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due?' He said, 'Yes.' He said: 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.'"[1]

Qatādah said: We were told that Abu Ad-Dardā' said, "There is no Islām except through obedience to Allāh, and no goodness except in *Jamā'ah.* Sincerity is to Allāh and His Messenger ﷺ, and to the Khalīfah and all the believers." He said: "And we were told that 'Umar bin Al-Khaṭṭāb, may Allāh

[1] Ibn Abi Ḥātim 8:2623.

قُلْ أَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى ٱلرَّسُولِ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا
ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى
شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾
وَأَقِيمُوا ٱلصَّلَوٰةَ وَءَاتُوا ٱلزَّكَوٰةَ وَأَطِيعُوا ٱلرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا مُعْجِزِينَ فِى ٱلْأَرْضِ
وَمَأْوَىٰهُمُ ٱلنَّارُ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا
لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا ٱلْحُلُمَ مِنكُمْ
ثَلَٰثَ مَرَّٰتٍ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ
وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ
بَعْضٍ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

be pleased with him, used to say; 'The bonds of Islām are *Lā ilāha illallāh*, establishing prayer, paying *Zakāh* and obeying those whom Allāh has given authority over the affairs of the Muslims.'" This was recorded by Ibn Abi Ḥātim.[1] There are very many *Ḥadīths* and reports which state that it is obligatory to obey the Book of Allāh, the Sunnah of His Messenger, the Rightly-Guided Khalīfahs and the Imāms when they command us to obey Allāh; there are too many of these reports to quote them all here.

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ﴾

﴾And whosoever obeys Allāh and His Messenger,﴿

in what he is commanded with, and avoid what he is forbidden,

﴿وَيَخْشَ ٱللَّهَ﴾

﴾fears Allāh,﴿ means, for his past sins,

﴿وَيَتَّقْهِ﴾

﴾and has Taqwā of Him,﴿ regarding sins he may commit in the future.

[1] Ibn Abi Hātim 8:2623, 2624.

﴿فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ﴾

﴿*such are the successful.*﴾ means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل لَّا تُقْسِمُوا۟ طَاعَةٌ مَّعْرُوفَةٌ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝٥٣ قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ۝٥٤﴾

﴿*53. They swear by Allāh their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allāh knows well what you do."*﴾

﴿*54. Say: "Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way."*﴾

Allāh says about the hypocrites who had promised the Messenger ﷺ and sworn that if he were to command them to go out for battle, they would go:

﴿قُل لَّا تُقْسِمُوا۟﴾

﴿*Say: "Swear you not..."*﴾ meaning, do not swear this oath.

﴿طَاعَةٌ مَّعْرُوفَةٌ﴾

﴿*obedience is known.*﴾ It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the *Āyah*:

﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ﴾

﴿*They swear to you that you may be pleased with them...*﴾ [9:96]

And Allāh says:

﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً﴾

﴿*They have made their oaths a screen (for their evil actions).*﴾ [58:16]

It is part of their nature to tell lies, even in the issues they choose, as Allāh says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا
يُنصَرُونَ ﴿١٢﴾﴾

﴾Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.﴿ [59:11-12]

Then Allāh says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴾Say: "Obey Allāh and obey the Messenger...﴿

meaning, follow the Book of Allāh and the Sunnah of His Messenger ﷺ.

﴿فَإِن تَوَلَّوْا﴾

﴾but if you turn away,﴿ if you ignore what he has brought to you,

﴿فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ﴾

﴾he is only responsible for the duty placed on him﴿, conveying the Message and fulfilling the trust.

﴿وَعَلَيْكُم مَّا حُمِّلْتُمْ﴾

﴾and you for that placed on you.﴿ accepting that, and venerating it and doing as it commanded.

﴿وَإِن تُطِيعُوهُ تَهْتَدُوا﴾

﴾If you obey him, you shall be on the right guidance.﴿ because he calls to the straight path,

﴿صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth...﴿ [42:53]

﴿وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴾The Messenger's duty is only to convey in a clear way.﴿ This is like the *Āyāt*:

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾﴾

﴾your duty is only to convey and on Us is the reckoning.﴿ [13:40]

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

﴾So remind them – you are only one who reminds. You are not a dictator over them.﴿ [88:21-22]

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾﴾

﴾55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.﴿

Allāh's Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his *Ummah* to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until

He had given him victory over Makkah, Khaybar, Baḥrayn, all of the Arabian Peninsula and Yemen; and he took *Jizyah* from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najāshi of Abyssinia, who had become king after Aṣḥamah, may Allāh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalīfah) Abu Bakr Aṣ-Ṣiddīq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khālid bin Al-Walīd, may Allāh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubaydah, may Allāh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'Ās, may Allāh be pleased with him, to Egypt. Allāh enabled the army sent to Syria to conquer Buṣrā and Damascus and their provinces the land of Ḥawrān and its environs. Then Allāh chose for Abu Bakr to honor him with Him and he died.

The people of Islām were blessed that Aṣ-Ṣiddīq was inspired to appoint 'Umar Al-Fārūq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrā was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allāh, as the Messenger of Allāh ﷺ had foretold and promised. May Allāh's perfect peace and purest blessing be upon him.

During the rule of 'Uthmān, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan[1]

[1] During the author's time, this city was the capital of Tunisia.

and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisrā was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasān and Al-Ahwāz were conquered. The Muslims killed a great number of Turks and Allāh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the *Ummah* together to preserve and protect it. In the *Ṣaḥīḥ* it was recorded that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

«*Allāh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.*»[1]

And now we are enjoying that which Allāh and His Messenger ﷺ promised us, for Allāh and His Messenger ﷺ spoke the truth. We ask Allāh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا﴾

﴾*Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...*﴿

Ar-Rabī' bin Anas narrated that Abu Al-'Āliyah said, "The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allāh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate

[1] Muslim 4:2215.

to Al-Madīnah. When they came to Al-Madīnah, then Allāh instructed them to fight. In Al-Madīnah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allāh willed..." Then Allāh revealed this *Āyah*.[1]

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allāh took His Prophet ﷺ and they remained safe throughout the time of Abu Bakr, 'Umar and 'Uthmān, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The *Khilāfah* of Abu Bakr and 'Umar was true and adhered to the Book of Allāh. Then he recited this *Āyah*."

Al-Barā' bin 'Āzib said, "This *Āyah* was revealed when we were in a state of extreme fear."[2] This *Āyah* is like the *Āyah*:

﴿وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ﴾

﴿*And remember when you were few and were reckoned weak in the land*﴾

Until His statement:

﴿لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

﴿*so that you might be grateful*﴾ [8:26].

﴿كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*as He granted succession to those before them,*﴾

This is like the *Āyah* where Allāh tells us that Mūsā said to his people:

﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ﴾

﴿*"It may be that your Lord will destroy your enemy and make you successors on the earth..."*﴾ [7:129]

And Allāh says:

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ﴾

[1] Aṭ-Ṭabari 19:209. A shorter version was recorded by Al-Ḥākim.

[2] *Ad-Durr Al-Manthūr* 6:215.

﴾*And We wished to do a favor to those who were weak in the land,*﴿ until the two *Ayāt* there after. [28:5-6]

﴿وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ﴾

﴾*and that He will grant them the authority to practise their religion which He has chosen for them...*﴿

As the Messenger of Allāh ﷺ said to 'Adiyy bin Ḥātim when he came to him in a delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

«*Do you know Al-Ḥīrah?*» He said, "I do not know it, but I have heard of it." The Messenger of Allāh ﷺ said:

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارِ أَحَدٍ، وَلَتَفْتَحُنَّ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ»

«*By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Ḥīrah*[1] *and perform Ṭawāf around the House without needing the protection of anybody, and the treasures of Kisrā the son of Hurmuz will be opened.*»

He said, "Kisrā the son of Hurmuz?" He said,

«نَعَمْ، كِسْرَى بْنُ هُرْمُزَ، وَلَيُبْذَلَنَّ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ»

«*Yes, Kisrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.*»

'Adiyy bin Ḥātim said: "Now it is happening that a woman riding a camel comes from Al-Ḥīrah and performs *Ṭawāf* around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it."[2]

﴿يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

﴾*if they worship Me and do not associate anything with Me.*﴿

Imām Aḥmad recorded from Anas that Mu'ādh bin Jabal told

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[1] A section of modern Iraq.

[2] Aḥmad 4:257. Similar was recorded by Al-Bukhāri no. 3595.

him, "While I was riding behind the Prophet ﷺ on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

«*O Mu'ādh bin Jabal.*»

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

«*O Mu'ādh bin Jabal.*»

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

«*O Mu'ādh bin Jabal.*»

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟»

«*Do you know the rights that Allāh has over His servants?*»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«*The rights that Allāh has over His servants are that they should worship Him and not associate anything with Him.*»

Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

«*O Mu'ādh bin Jabal.*»

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟»

«*Do you know the rights that people have over Allāh if they do that?*»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ»

«*The rights that people have over Allāh is that He will not*

punish them.»"[1]

This was also recorded in the Two *Ṣaḥīḥs*.[2]

﴿وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴾*But whoever disbelieved after this, they are the rebellious.*﴿

means, 'whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions - may Allāh be pleased with them - were the most committed of people after the Prophet ﷺ to the commands of Allāh and the most obedient to Allāh. Their victories were in accordance with their level of commitment. They caused the Word of Allāh to prevail in the east and the west, and Allāh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ»

«*There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.*»[3]

According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِكَ»

«*.. until the command of Allāh comes to pass and they are like that.*»[4]

According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَّالَ»

«*... until they fight the Dajjāl.*»[5]

[1] Aḥmad 5:242.
[2] *Fatḥ Al-Bāri* 10:412, Muslim 1:58.
[3] Muslim 1:137.
[4] Muslim 3:1523.
[5] Aḥmad 437.

According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

«*... until 'Īsā bin Maryam comes down and they are prevailing.*»[1]

All of these reports are *Ṣaḥīḥ*, and there is no contradiction between them.

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝٥٦ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ ۝٥٧﴾

﴾*56. And perform the Ṣalāh, and give the Zakāh and obey the Messenger that you may receive mercy.*﴿

﴾*57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.*﴿

The Command to pray, give the *Zakāh* and obey the Messenger ﷺ; the inability of the Disbelievers to escape, and the ultimate Destiny

Allāh commands His believing servants to establish prayer, which means worshipping Allāh Alone with no partner or associate; to pay the *Zakāh*, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allāh ﷺ, i.e., to do as he commands them and to avoid what he forbids them, so that Allāh will have mercy on them for that. No doubt, whoever does that, Allāh will have mercy on him, as Allāh says in another *Āyah*:

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

﴾*Allāh will have His mercy on them*﴿ [9:71]

﴿لَا تَحْسَبَنَّ﴾

﴾*Consider not*﴿ means, 'do not think, O Muḥammad,' that:

﴿الَّذِينَ كَفَرُوا﴾

﴾*the disbelievers*﴿ meaning, those who opposed and denied you,

[1] *Fatḥ Al-Bāri* 13:306.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦٠﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ
حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟
مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ
أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ
أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ
أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ
أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟
جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

﴿مُعْجِزِينَ فِى ٱلْأَرْضِ﴾

﴿*can escape in the land.*﴾ means, that they can flee from Allāh. No, Allāh is able to deal with them and He will punish them most severely for that. Allāh says:

﴿وَمَأْوَىٰهُمُ﴾

﴿*Their abode*﴾ meaning, in the Hereafter,

﴿ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ﴾

﴿*shall be the Fire - and worst indeed is that destination.*﴾ means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ مِّن
قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ ۚ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ
ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ
بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾﴾

﴿*58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and*

while you put off your clothes during the afternoon, and after the 'Ishā' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Āyāt to you. And Allāh is All-Knowing, All-Wise.﴾

﴾*59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allāh makes clear His Āyāt for you. And Allāh is All-Knowing, All-Wise.*﴾

﴾*60. And the Qawā'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allāh is All-Hearer, All-Knower.*﴾

The Times when Servants and Young Children should seek Permission to enter

These *Āyāt* include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the *Sūrah* had to do with how unrelated people should seek permission to enter upon one another. Allāh commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the *Fajr* prayer, because people are asleep in their beds at that time.

﴿وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ﴾

﴾*and while you put off your clothes during the afternoon,*﴾

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

﴿وَمِنۢ بَعْدِ صَلَوٰةِ الْعِشَآءِ﴾

﴾*and after the 'Ishā' prayer.*﴾ because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allāh says:

﴿ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ﴾

﴾(These) three (times) are of privacy for you; other than these times there is no sin on you or on them﴿

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this *Āyah* is quite clear and has not been abrogated, people hardly follow it, and 'Abdullāh bin 'Abbās denounced the people for that.

Abu Dāwud recorded that Ibn 'Abbās said: "Most of the people do not follow it, the *Āyah* that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dāwud said: 'Aṭā' also narrated that Ibn 'Abbās commanded this.[1] Ath-Thawri narrated that Mūsā bin Abi 'Ā'ishah said, "I asked Ash-Sha'bi [about the *Āyah*]:

﴿لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾

﴾Let your slaves and slave-girls ask your permission.﴿

He said, 'It has not been abrogated.' I said: 'But the people do not do that.' He said, 'May Allāh help them.' "[2] Then Allāh says:

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴾And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)﴿

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

There is no Sin on Elderly Women if They do not wear a Cloak

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ﴾

[1] Abu Dāwud 5:377.

[2] Aṭ-Ṭabari 19:213.

﴾*And the Qawā'id among women.*﴿

Sa'īd bin Jubayr, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and Qatādah said that these are the women who no longer think that they can bear children,

﴿ٱلَّتِى لَا يَرْجُونَ نِكَاحًا﴾

﴾*who do not hope for marriage,*﴿ meaning, they no longer have any desire for marriage,

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍ بِزِينَةٍ﴾

﴾*it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.*﴿

meaning, they do not have to cover themselves in the same way that other women have to.[1]

Abu Dāwud recorded that Ibn 'Abbās said that the *Āyah*:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴾*And tell the believing women to lower their gaze*﴿ [24:31]

was abrogated and an exception was made in the case of:

﴿وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّتِى لَا يَرْجُونَ نِكَاحًا﴾

﴾*the past childbearing among women who do not hope for marriage,.*﴿[2]

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ﴾

﴾*it is no sin on them if they discard their (outer) clothing*﴿

Ibn Mas'ūd said about (outer) clothing„ "The *Jilbāb* or *Ridā'*."[3] A similar view was also narrated from Ibn 'Abbās, Ibn 'Umar, Mujāhid, Sa'īd bin Jubayr, Abu Ash-Sha'thā', Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Az-Zuhri, Al-'Awzā'ī and others.[4]

﴿غَيْرَ مُتَبَرِّجَٰتٍ بِزِينَةٍ﴾

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[1] *Ad-Durr Al-Manthūr* 6:222, Aṭ-Ṭabari 19:216.

[2] Abu Dāwud 4:361.

[3] Aṭ-Ṭabari 19:217. Here *Jilbāb* and *Ridā'* imply the same meaning; a large cloth used to surround the *Khimār* and clothing of the woman.

[4] Aṭ-Ṭabari 19:217, 218.

﴾*in such a way as not to show their adornment.*﴿

Sa'īd bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

﴾وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ﴿

﴾*But to refrain is better for them.*﴿ means, not removing their outer garment, even though that is permissible for them, is better for them.

﴾وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴿

﴾*And Allāh is All-Hearer, All-Knower.*﴿

﴾لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن
تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَـٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ
أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَـٰمِكُمْ أَوْ بُيُوتِ عَمَّـٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَـٰلَـٰتِكُمْ
أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ
أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَـٰرَكَةً طَيِّبَةً ۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴿

﴾*61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh, blessed and good. Thus Allāh makes clear the Āyāt to you that you may understand.*﴿

Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to

eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allāh revealed this *Āyah*, granting them a dispensation in this matter. This was the view of Saʿīd bin Jubayr and Miqsam.[1]

Aḍ-Ḍaḥḥāk said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allāh revealed this *Āyah*."[2]

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

﴿nor any restriction on the lame,﴾

'Abdur-Razzāq recorded that Mujāhid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this *Āyah* was revealed granting permission for that."[3]

As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allāh revealed:

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

﴿There is no restriction on the blind...﴾

﴿وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ﴾

﴿nor on yourselves, if you eat from your houses,﴾

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the *Musnad* and the *Sunan*, it is reported through several

[1] *Ad-Durr Al-Manthūr* 6:223, Aṭ-Ṭabari 19:221.
[2] Aṭ-Ṭabari 19:219.
[3] 'Abdur-Razzāq 3:64.

routes that the Messenger of Allāh ﷺ said:

«أَنْتَ وَمَالُكَ لِأَبِيكَ»

«*You and your wealth belong to your father.*»[1]

﴿أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَـٰتِكُمْ﴾

﴾*or the houses of your fathers, or the houses of your mothers,*﴿ until His statement;

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴾*or (from that) whereof you hold keys,*﴿

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴾*or (from that) whereof you hold keys,*﴿ Sa'īd bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from 'Urwah that 'Ā'isha, may Allāh be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allāh ﷺ and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allāh revealed:

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴾*or (from that) whereof you hold keys*﴿."[2]

﴿أَوْ صَدِيقِكُمْ﴾

﴾*or (from the house) of a friend.*﴿ means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴾

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[1] Aḥmad 2:279, 204, 214, Ibn Mājah 2:769.

[2] *Kashaf Al-Astār* 3:61, 62.

﴾*No sin on you whether you eat together or apart.*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*, "When Allāh revealed the *Āyah*:

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ﴿

﴾*O you who believe! Eat not up your property among yourselves unjustly*﴿ [4:29],

the Muslims said, 'Allāh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allāh revealed:

﴾لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴿

﴾*There is no restriction on the blind,*﴿ until His statement;

﴾أَوْ صَدِيقِكُمْ﴿

﴾*or (from the house) of a friend.*﴿

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allāh made the matter easier for them and said:

﴾لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴿

﴾*No sin on you whether you eat together or apart.*﴿"[1]

Qatādah said, "This was a clan of Banu Kinānah who during the *Jāhiliyyah* thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allāh revealed:

﴾لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴿

﴾*No sin on you whether you eat together or apart.*﴿[2]

So this was a dispensation from Allāh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

[1] Aṭ-Ṭabari 19:224.

[2] Aṭ-Ṭabari 19:224.

Imām Aḥmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللهِ، يُبَارَكْ لَكُمْ فِيهِ»

«*Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.*»

It was also recorded by Abu Dāwud and Ibn Mājah.[1] Ibn Mājah also recorded that Sālim reported from his father from 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«كُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ»

«*Eat together and not separately, for the blessing is in being together.*»[2]

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ﴾

﴾*But when you enter the houses, greet one another*﴿

Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣri, Qatādah and Az-Zuhri said, "This means greet one another with *Salām*."[3] Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jābir bin 'Abdullāh say, 'When you enter upon your family, greet them with a greeting from Allāh, blessed and good.' He said, 'I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyād said that Ibn Ṭāwus used to say: 'When any one of you enters his house, let him say *Salām*.'"[4]

Mujāhid said: "And when you enter the *Masjid*, say: 'Peace be upon the Messenger of Allāh'; when you enter upon your families, greet them with *Salām*; and when you enter a house in which there is nobody, say: '*Aṣ-Ṣalāmu 'Alaynā wa 'Alā 'Ibād-Allāh-iṣ-Ṣāliḥīn* (peace be upon us and upon the righteous servants of Allāh).'[5] This is what one is

[1] Aḥmad 3:501, Abi Dāwud 3764, Ibn Mājah 3286.
[2] Ibn Mājah 3287.
[3] Al-Baghawi 3:358, Aṭ-Ṭabari 19:226.
[4] Aṭ-Ṭabari 19:225.
[5] 'Abdur-Razzāq 3:66.

سورة النور ٣٥٩ الجزء الثامن عشر

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ
عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
أُو۟لَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ فَإِذَا ٱسْتَـْٔذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ
ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ
بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ
يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ
أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ
مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ
يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

سُورَةُ ٱلْفُرْقَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا
﴿١﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾

commanded to do, and it has been narrated to us that the angels will return his greeting."[1]

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

﴾*Thus Allāh makes clear the Āyāt to you that you may understand.*﴿

When Allāh mentioned what wise rulings and reasonable, well-constructed laws are contained in this *Sūrah*, He points out to His servants that He explains the *Āyāt* to them clearly so that they may ponder them and understand their meanings.

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾﴾

﴾*62. The believers are only those who believe in Allāh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly,*

[1] *Ad-Durr Al-Manthūr* 6:228.

Allāh is Oft-Forgiving, Most Merciful.﴾

Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allāh has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, *'Īd*, or congregational prayers, or a meeting for the purpose of consultation and so on. Allāh commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allāh commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

﴿فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ﴾

﴾*give permission to whom you will of them, and ask Allāh for their forgiveness.*﴾

Abu Dāwud reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتِ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ»

«*When any of you joins a gathering, let him say Salām, and when he wants to leave, let him say Salām. The former is not more important than the latter.*»[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said: "It is a Ḥasan *Ḥadīth*."[2]

﴿لَّا تَجْعَلُوا دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾

﴾*63. Make not the calling of the Messenger among you as your calling one of another. Allāh knows those of you who slip away under shelter. And let those beware who oppose the Messenger's*

[1] Abu Dāwud 5:386.

[2] *Tuḥfat Al-Aḥwadhi* 7:485, An-Nasā'ī in *Al-Kubrā* 6:100.

commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.﴾

The Etiquette of addressing the Prophet ﷺ

Aḍ-Ḍaḥḥāk said, reporting from Ibn 'Abbās: "They used to say, 'O Muḥammad,' or 'O Abu Al-Qāsim,' but Allāh forbade them to do that, as a sign of respect towards His Prophet ﷺ, and told them to say, 'O Prophet of Allāh,' 'O Messenger of Allāh.' "[1] This was also the view of Mujāhid and Sa'īd bin Jubayr.[2] Qatādah said: "Allāh commanded that His Prophet ﷺ should be treated with respect and honor, and that he should be a leader."[3] Muqātil said concerning the *Āyah*:

﴿لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

﴾*Make not the calling of the Messenger among you as your calling one of another.*﴾

"When you address him, do not say, 'O Muḥammad,' or 'O son of 'Abdullāh'; rather honor him and say, 'O Prophet of Allāh,' or, 'O Messenger of Allāh.'

﴿لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

﴾*Make not the calling of the Messenger among you as your calling one of another.*﴾

A second view concerning the meaning of the *Āyah* is that it means 'do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.' Ibn Abi Ḥātim recorded this from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and 'Aṭiyyah Al-'Awfi. And Allāh knows best.[4]

﴿قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا﴾

﴾*Allāh knows those of you who slip away under shelter.*﴾

Muqātil bin Ḥayyān said, "This refers to the hypocrites who used to find it too difficult to listen to the *Khuṭbah* on Fridays, so they would hide behind some of the Companions of

[1] *Ad-Durr Al-Manthūr* 6:230.

[2] Aṭ-Ṭabari 19:230.

[3] Aṭ-Ṭabari 19:230.

[4] Aṭ-Ṭabari 19:230.

Muḥammad ﷺ and sneak out of the *Masjid*. It was not proper for a man to leave on Fridays once the *Khuṭbah* began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the *Khuṭbah* and a man spoke, it would invalidate his Friday prayer."[1] As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

The Prohibition of going against the Messenger's Commandment

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ﴾

﴾And let those beware who oppose the Messenger's commandment﴿

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two *Ṣaḥīḥs* and elsewhere that the Messenger of Allāh ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever does a deed that is not in accordance with this matter of ours will have it rejected.»[2]

meaning, let those beware who go against the *Sharī'ah* of the Messenger ﷺ, in secret and in the open,

﴿أَن تُصِيبَهُمْ فِتْنَةٌ﴾

﴾lest some Fitnah should befall them﴿, i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

[1] *Ad-Durr Al-Manthūr* 6:231.

[2] *Fatḥ Al-Bārī* 4:416, Muslim 3:1343.

﴾*or a painful torment be inflicted on them.*﴿ means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا - قَالَ: - فَذَلِكَ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا»

«*The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.*»

This was also narrated by Al-Bukhāri and Muslim.[1]

﴿أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾﴾

﴾*64. Certainly, to Allāh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.*﴿

Allāh knows your Condition

Allāh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

﴿قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ﴾

﴾*Indeed, He knows your condition*﴿ He knows and it is visible to Him, and not one iota is hidden from him. This is like the *Āyah*:

﴿وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾﴾

[1] Aḥmad 2:312, Muslim 2284.

﴾And put your trust in the All-Mighty, the Most Merciful,﴿ until His saying;

﴾إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾﴿

﴾Verily, He, only He, is the All-Hearer, the All-Knower﴿ [26:217-220].

﴾وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾﴿

﴾Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.﴿ [10:61]

﴾أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ﴿

﴾Is then He Who takes charge of every person and knows all that he has earned?﴿ [13:33]

He sees all that His servants do, good and evil alike. And Allāh says:

﴾أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ﴿

﴾Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal﴿ [11:5].

﴾سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ.﴿

﴾It is the same (to Him) whether any of you conceals his speech or declares it openly﴿ [13:10].

﴾وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾﴿

﴾And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴿ [11:6]

﴾وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴿

﴾And with Him are the keys of the Unseen, none knows them

but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

And there are many *Āyāt* and *Ḥadīths* which say similar things.

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ﴾

﴿*the Day when they will be brought back to Him,*﴾

means, the day when all creatures will be brought back to Allāh, which is the Day of Resurrection.

﴿فَيُنَبِّئُهُم بِمَا عَمِلُوا۟﴾

﴿*then He will inform them of what they did.*﴾

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allāh says:

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

﴿*On that Day man will be informed of what he sent forward (of deeds), and what he left behind.*﴾ [75:13]

﴿وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿*And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.*﴾ [18:49]

Allāh says here:

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ﴾

﴿*the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.*﴾

Praise be to Allāh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the *Tafsīr* of *Sūrat An-Nūr*, to Allāh be praise and thanks.

The *Tafsīr* of *Sūrat Al-Furqān* (Chapter - 25)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ۝٢﴾

﴾*1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.*﴿

﴾*2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.*﴿

Blessed be Allāh

Here Allāh praises Himself for the Noble Qur'ān He has revealed to His noble Messenger ﷺ. This is like the *Āyāt*:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ۜ ۝١ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ﴾

﴾*All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...*﴿ [18:1-2]

Here Allāh says:

﴿تَبَارَكَ﴾

﴾*Blessed be He.*﴿ The verbal form used here implies an ongoing, permanent, eternal blessing.

﴿الَّذِي نَزَّلَ الْفُرْقَانَ﴾

﴾*Who sent down the criterion*﴿ The verb *Nazzala* is a form which implies something done a great deal and often. This is like the *Ayāh*:

﴾وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴿

﴾*And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)*﴿ (4:136).

Each of the previous Books was sent down at one time, but the Qur'ān was revealed gradually, in stages, *Āyāt* after *Āyāt*, rulings after rulings, *Sūrahs* after *Sūrahs*. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allāh says later in this *Sūrah*:

﴾وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَـٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَـٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴿

﴾*And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.*﴿ (25:32-33)

This *Sūrah* was named *Al-Furqān*, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

﴾عَلَىٰ عَبْدِهِۦ﴿

﴾*to His servant*﴿ This description is one of praise and commendation, because here Allāh is connecting him to Himself, describing him as His servant. Allāh also described him in this manner when referring to the noblest of events, the Night of the *Isrā'*, as He said:

﴾سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴿

﴾*Glorified be He Who took His servant for a journey by night*﴿ (17:1).

Allāh also described him in this way when He described how he stood and called to Him:

﴾وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾﴿

﴾*And when the servant of Allāh stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).*﴿ (72:19)

This description is also used here when Allāh describes how the Book is revealed to him and how the angel comes down to him:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا ۝١﴾

﴾*Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.*﴿

﴿لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا﴾

﴾*that he may be a warner to all nations.*﴿ means, he alone has been blessed with this great, detailed, clear Book which,

﴿لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

﴾*Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).*﴿ (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I have been sent to the red and the black.*»[1]

And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»

«*I have been given five things which no Prophet before me was given.*»

Among them he mentioned:

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind.*»[2]

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[1] Aḥmad 5:145.

[2] *Fatḥ Al-Bāri* 1:634.

وَاتَّخَذُوا مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ
ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُو ظُلْمًا وَزُورًا
﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ
عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾ وَقَالُوا۟
مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ
لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ
إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ
كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ
كَذَّبُوا۟ بِٱلسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

And Allāh says:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾ (7:158), meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allāh says here:

﴿ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ﴾

﴿He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.﴾

Allāh states that He is above having any offspring or partner. Then He tells us:

﴿وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾

﴿He has created everything, and has measured it exactly according to its due measurements.﴾

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

﴿وَاتَّخَذُوا مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾﴾

﴾3. *Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.*﴿

The Foolishness of the Idolators

Allāh tells us of the ignorance of the idolators in taking other gods instead of Allāh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا﴾

﴾*and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.*﴿

means, they could not do any of that at all; that power belongs only to Allāh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴾*The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person*﴿ (31:28).

This is like the *Āyāt*;

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴾*And Our commandment is but one as the twinkling of an eye.*﴿ (54:50)

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴾*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴿ (79:13-14)

[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

﴾It will be a single Zajrah, and behold, they will be staring!﴿ (37:19)

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴾It will be but a single Ṣayḥah, so behold they will all be brought up before Us!﴿ (36:53).

He is Allāh besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَٰوَٰتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾﴾

﴾4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.﴿

﴾5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."﴿

﴾6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴿

What the Disbelievers said about the Qur'ān

Allāh tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'ān:

﴿إِنْ هَٰذَا إِلَّا إِفْكٌ﴾

﴾This is nothing but a lie﴿, meaning an untruth.

﴿افْتَرَاهُ﴾

﴾that he has invented,﴿ meaning the Prophet ﷺ.

﴿وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ﴾

﴿*and others have helped him in it.*﴾ means, he asked other people to help him compile it. So Allāh said:

﴿فَقَدْ جَآءُو ظُلْمًا وَزُورًا﴾

﴿*In fact, they have produced an unjust wrong and a lie.*﴾ meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

﴿وَقَالُوٓا أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا﴾

﴿*And they say: "Tales of the ancients which he has written down..."*﴾

meaning, the ancients wrote them down, and he has copied it.

﴿فَهِىَ تُمْلَىٰ عَلَيْهِ﴾

﴿*and they are dictated to him*﴾ means, they are read or recited to him.

﴿بُكْرَةً وَأَصِيلًا﴾

﴿*morning and afternoon.*﴾ at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through *Mutawātir* reports and is a common fact that Muḥammad the Messenger of Allāh ﷺ never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him *Al-Amīn* (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allāh honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allāh said:

﴿انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

﴾*See what examples they have put forward for you. So they have gone astray, and never can they find a way.*﴿ (17:48)

In response to their stubbornness, Allāh says here:

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴾*Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".*﴿

meaning, He has revealed the Qur'ān which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

﴿الَّذِي يَعْلَمُ السِّرَّ﴾

﴾*Who knows the secret*﴿ means, Allāh is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

﴿إِنَّهُ كَانَ غَفُورًا رَّحِيمًا﴾

﴾*Truly, He is Oft-Forgiving, Most Merciful.*﴿

This is an invitation to them to repent and turn back to Allāh, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger ﷺ and the Qur'ān, He still invites them to repent and give up their sin, and to come to Islām and true guidance. This is like the *Āyāt*:

﴿لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾﴾

﴾*Surely, disbelievers are those who said: "Allāh is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-*

Forgiving, Most Merciful.﴾ (5:73-74)

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾﴾

﴿Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.﴾ (85:10)

Al-Ḥasan Al-Baṣri said: "Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy."

الجزء الثامن عشر ٣٦١ سورة الفرقان

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا
أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾
لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ
أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا
يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي
هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ
يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِن مَّتَّعْتَهُمْ
وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ
كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

﴿وَقَالُوا مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۙ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ
سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

﴿7. And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?"﴾

﴾8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴿

﴾9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.﴿

﴾10. Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow and will assign you palaces.﴿

﴾11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴿

﴾12. When it sees them from a far place, they will hear its raging and its roaring.﴿

﴾13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴿

﴾14. Exclaim not today for one destruction, but exclaim for many destructions.﴿

What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

﴿مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ﴾

﴾Why does this Messenger eat food,﴿ meaning, 'as we eat, and why does he need food as we need it?'

﴿وَيَمْشِى فِى ٱلْأَسْوَاقِ﴾

﴾and walk about in the markets.﴿ means, he walks around and goes there often seeking to trade and earn a living.

﴿لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا﴾

﴾Why is not an angel sent down to him to be a warner with him?﴿

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:

﴿فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ﴾

﴾*"Why then are not golden bracelets bestowed on him, or angels sent along with him?"*﴿ (43:53).

These people had a similar mentality and said the same kind of thing. They said:

﴿أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ﴾

﴾*Or (why) has not a treasure been granted to him?*﴿ meaning, treasure that he could spend on his needs and wants.

﴿أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

﴾*or why has he not a garden whereof he may eat?*﴿

meaning, a garden that would go with him wherever he went. All of this is easy for Allāh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

﴿وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾

﴾*And the wrongdoers say: "You follow none but a man bewitched."*﴿ Allāh said:

﴿ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ فَضَلُّوا۟﴾

﴾*See how they coin similitudes for you, so they have gone astray,*﴿

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allāh says:

﴿فَضَلُّوا۟﴾

﴾*so they have gone astray*﴿ from the path of guidance.

﴿فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

﴾*and they cannot find a path.*﴿ Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allāh tells His Prophet ﷺ that if He willed, He could

bestow on him in this world something far better than what they were saying. He said:

﴿تَبَارَكَ الَّذِى إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ﴾

﴾*Blessed be He Who, if He wills, will assign you better than (all) that...*﴿

Mujāhid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a 'palace', whether it was large or small."[1]

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ﴾

﴾*Nay, they deny the Hour,*﴿ means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

﴿وَأَعْتَدْنَا﴾

﴾*And We have prepared*﴿ means, 'We have made ready,'

﴿لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا﴾

﴾*for those who deny the Hour, a flaming Fire.*﴿

means, an unbearably hot and painful torment in the fire of Hell.

﴿إِذَا رَأَتْهُم﴾

﴾*When it sees them*﴿ means, when Hell sees them,

﴿مِّن مَّكَانٍ بَعِيدٍ﴾

﴾*from a far place,*﴿ means from the place of gathering (on the Day of Resurrection),

﴿سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا﴾

﴾*they will hear its raging and its roaring.*﴿ means, (it will make those sounds) out of hatred towards them. This is like the *Āyah*,

﴿إِذَآ أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِىَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ﴾

﴾*When they are cast therein, they will hear the (terrible)*

[1] Aṭ-Ṭabari 19:243.

drawing in of its breath as it blazes forth. It almost bursts up with fury﴾ (67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja'far bin Jarīr narrated that Ibn 'Abbās said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Raḥmān will say to it: 'What is the matter with you?' It will say: 'He is seeking refuge from me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell and he will say, 'O Lord, I never expected this from You.' Allāh will say, 'What did you expect?' The man will say, 'I expected that Your mercy would be great enough to include me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone."[1] Its chain of narrators is *Ṣaḥīḥ*.

﴿سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا﴾

﴾*they will hear its raging and its roaring.*﴾

'Abdur-Razzāq recorded that 'Ubayd bin 'Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: 'O Lord, I do not ask You for salvation this Day except for myself.'"[2]

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ﴾

﴾*And when they shall be thrown into a narrow place thereof, chained together,*﴾

Qatādah narrated from Abu Ayyūb that 'Abdullāh bin 'Amr said: "Like the point of a spear, i.e., in its narrowness."[3]

﴿مُقَرَّنِينَ﴾

[1] Aṭ-Ṭabari 9:370.

[2] 'Abdur-Razzāq 3:67.

[3] *Ad-Durr Al-Manthūr* 6:240, *Az-Zuhd* by Ibn Al-Mubārak in *Az-Zawā'id* 86.

﴾*chained together,*﴿ Abu Ṣāliḥ said, "This means, tied from their shoulders."

﴾دَعَوْا هُنَالِكَ ثُبُورًا﴿

﴾*they will exclaim therein for destruction.*﴿ means, they will utter cries of woe, regret and sorrow.

﴾لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا﴿

﴾*Exclaim not today for one destruction...*﴿

﴾قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَهُمْ
فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾﴿

﴾*15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwā?" It will be theirs as a reward and final destination.*﴿

﴾*16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa'dan Mas'ūla.*﴿

Is the Fire better, or Paradise?

Here Allāh says: 'O Muḥammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allāh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?'

﴾لَهُمْ فِيهَا مَا يَشَاءُونَ﴿

﴾*For them there will be therein all that they desire,*﴿

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allāh has promised to those whom He has blessed and to

whom He has shown His favor. He says:

﴿كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا﴾

﴾*It is a upon your Lord a Wa'dan Mas'ūla*﴿ meaning, it must inevitably come to pass. Abu Ja'far bin Jarīr reported from some of the scholars of the Arabic language that the words

﴿وَعْدًا مَّسْـُٔولًا﴾

﴾*Wa'dan Mas'ūla*﴿ mean: a binding pledge.[1]

In this *Sūrah* Allāh mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in *Sūrat Aṣ-Ṣāffāt* where Allāh mentions the status of the people of Paradise, with its beauty and joy, then He says:

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي
أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا
الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا
آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾﴾

﴾*Is that better entertainment or the tree of Zaqqūm? Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of Shayāṭīn. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!*﴿ (37:62-70)

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ
ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِن
مَّتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾﴾

﴾*17. And on the Day when He will gather them together and that which they worship besides Allāh. He will say: "Was it you who misled these My servants or did they stray from the*

[1] Aṭ-Ṭabari 19:247.

path?"﴾

﴿*18. They will say: "Glorified be You! It was not for us to take any Awliyā' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."*﴾

﴿*19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.*﴾

The gods of the Idolators will disown Them on the Day of Resurrection

Allāh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allāh, angels and others, will rebuke them. Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ﴾

﴿*And on the Day when He will gather them together and that which they worship besides Allāh.*﴾

Mujāhid said, "This means 'Īsā, 'Uzayr and the angels."[1]

﴿فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَـٰٓؤُلَآءِ﴾

﴿*He will say: "Was it you who misled these My servants...?"*﴾

Allāh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the *Āyah*,

﴿وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ
سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِى نَفْسِى
وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ﴾

﴿*And when Allāh will say: "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You*

[1] Aṭ-Ṭabari 19:247.

would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say."﴾ (5:116-117)

Describing how those who were worshipped will respond on the Day of Resurrection, Allāh says:

﴿قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴾*They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliyā' besides You..."*﴿

Most of the scholars recite a *Fatḥah* on the *Nūn* of the word *Nattakhidh* in His saying:

﴿نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴾*"...for us to take (Nattakhidh) any Awliyā' besides You,"*﴿

meaning, 'it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the *Āyah*,

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝ قَالُوا سُبْحَانَكَ﴾

﴾*And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You!"*﴿ (34:40-41)

Other scholars understand this phrase to mean: 'it is not proper for us to take anyone except You as protectors or helpers (*Awliyā*),' meaning, 'it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

﴿وَلَٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ﴾

﴾*but You gave them and their fathers comfort*﴿

means, 'You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

﴿وَكَانُوا قَوْمًا بُورًا﴾

﴿*and became a lost people.*﴾ Ibn 'Abbās said, "This means, they were destroyed."[1] Al-Ḥasan Al-Baṣri and Mālik narrated from Az-Zuhri: "There was no good in them."[2]
And Allāh says:

﴿فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ﴾

﴿*Thus they will deny you because of what you say;*﴾

meaning, 'those whom you used to worship besides Allāh will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allāh.' This is like the *Āyāt*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ الْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَـٰفِرِينَ ۝﴾

﴿*And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴾ (46:5-6)

﴿فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا﴾

﴿*then you can neither avert nor find help.*﴾

means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

﴿وَمَن يَظْلِم مِّنكُمْ﴾

﴿*And whoever among you does wrong,*﴾

means by associating others in worship with Allāh,

﴿نُذِقْهُ عَذَابًا كَبِيرًا﴾

﴿*We shall make him taste a great torment.*﴾

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ۝﴾

[1] Aṭ-Ṭabari 19:248.
[2] Aṭ-Ṭabari 19:248.

﴾20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.﴿

All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This *Āyah* is similar to the *Āyāt*;

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴾And We sent not before you any but men unto whom We revealed, from among the people of townships﴿ (12:109).

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ﴾

﴾And We did not create them bodies that ate not food﴿ (21:8).

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ﴾

﴾And We have made some of you as a trial for others; will you have patience?﴿

means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allāh says:

﴿أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا﴾

﴾will you have patience? And your Lord is Ever All-Seer.﴿

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

﴾Allāh knows best with whom to place His Message﴿ (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

۞ وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ
أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ ٱسۡتَكۡبَرُواْ فِيٓ أَنفُسِهِمۡ وَعَتَوۡ عُتُوّٗا كَبِيرٗا
٢١ يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ
حِجۡرٗا مَّحۡجُورٗا ٢٢ وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ
هَبَآءٗ مَّنثُورًا ٢٣ أَصۡحَٰبُ ٱلۡجَنَّةِ يَوۡمَئِذٍ خَيۡرٞ مُّسۡتَقَرّٗا
وَأَحۡسَنُ مَقِيلٗا ٢٤ وَيَوۡمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلۡغَمَٰمِ وَنُزِّلَ ٱلۡمَلَٰٓئِكَةُ
تَنزِيلًا ٢٥ ٱلۡمُلۡكُ يَوۡمَئِذٍ ٱلۡحَقُّ لِلرَّحۡمَٰنِۚ وَكَانَ يَوۡمًا عَلَى
ٱلۡكَٰفِرِينَ عَسِيرٗا ٢٦ وَيَوۡمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيۡهِ يَقُولُ
يَٰلَيۡتَنِي ٱتَّخَذۡتُ مَعَ ٱلرَّسُولِ سَبِيلٗا ٢٧ يَٰوَيۡلَتَىٰ لَيۡتَنِي لَمۡ أَتَّخِذۡ
فُلَانًا خَلِيلٗا ٢٨ لَّقَدۡ أَضَلَّنِي عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِيۗ
وَكَانَ ٱلشَّيۡطَٰنُ لِلۡإِنسَٰنِ خَذُولٗا ٢٩ وَقَالَ ٱلرَّسُولُ
يَٰرَبِّ إِنَّ قَوۡمِي ٱتَّخَذُواْ هَٰذَا ٱلۡقُرۡءَانَ مَهۡجُورٗا ٣٠ وَكَذَٰلِكَ
جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا مِّنَ ٱلۡمُجۡرِمِينَۗ وَكَفَىٰ بِرَبِّكَ هَادِيٗا
وَنَصِيرٗا ٣١ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ٱلۡقُرۡءَانُ جُمۡلَةٗ
وَٰحِدَةٗۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَۖ وَرَتَّلۡنَٰهُ تَرۡتِيلٗا ٣٢

﴿وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ﴾

﴾And We have made some of you as a trial for others. Will you have patience?﴿

Muḥammad bin Isḥāq said: Allāh is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them."[1]

In *Ṣaḥīḥ Muslim* it is narrated from 'Iyād bin Ḥimār that the Messenger of Allāh ﷺ said:

«يَقُولُ اللهُ تَعَالَى: إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ»

«Allāh says: "I will test you and test others by means of you."»[2]

In the *Ṣaḥīḥ* it is recorded that he ﷺ was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

﴿وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ ٱسۡتَكۡبَرُواْ فِيٓ
أَنفُسِهِمۡ وَعَتَوۡ عُتُوّٗا كَبِيرٗا ٢١ يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ حِجۡرٗا
مَّحۡجُورٗا ٢٢ وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا ٢٣ أَصۡحَٰبُ ٱلۡجَنَّةِ يَوۡمَئِذٍ
خَيۡرٞ مُّسۡتَقَرّٗا وَأَحۡسَنُ مَقِيلٗا ٢٤﴾

﴾21. And those who expect not a meeting with Us said: "Why

[1] Aṭ-Ṭabari 19:377

[2] Muslim 2865

are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.﴾

﴿*22. On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Ḥijran Maḥjūra."*﴾

﴿*23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.*﴾

﴿*24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

The Stubbornness of the Disbelievers

Allāh describes how stubborn the disbelievers were in their disbelief when they said:

﴿لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَـٰٓئِكَةُ﴾

﴿*Why are not the angels sent down to us,*﴾

meaning, 'so that we may see them with our own eyes and they may tell us that Muḥammad is the Messenger of Allāh.' This is like when they said:

﴿أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَـٰٓئِكَةِ قَبِيلًا﴾

﴿*or you bring Allāh and the angels before (us) face to face*﴾ (17:92).

Hence they also said:

﴿أَوْ نَرَىٰ رَبَّنَا﴾

﴿*or why do we not see our Lord?*﴾ Allāh said:

﴿لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا﴾

﴿*Indeed they think too highly of themselves, and are scornful with great pride.*﴾

And Allāh says:

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَـٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them...*﴾ (6:111)

﴿يَوْمَ يَرَوْنَ ٱلْمَلَـٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾﴾

﴾*On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Ḥijran Maḥjūra."*﴿

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allāh says:

﴾وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ﴿

﴾*And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs..."*﴿ (8:50)

﴾وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ﴿

﴾*And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.*﴿

that is, to beat them:

﴾أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾﴿

﴾*(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"*﴿ (6:93)

Hence in this *Āyah* Allāh says:

﴾يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ﴿

﴾*On the Day they will see the angels – no good news will there be for the criminals*﴿

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allāh says:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟
وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴾*Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful."*﴿ (41:30-32)

According to an authentic *Ḥadīth* narrated from Al-Barā' bin 'Āzib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry."[1] Other scholars said that the *Āyah*:

﴿يَوْمَ يَرَوْنَ ٱلْمَلَـٰٓئِكَةَ لَا بُشْرَىٰ﴾

﴾*On the Day they will see the angels – no good news*﴿

refers to the Day of Resurrection. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others. But there is no contradiction between these two views, because on both of these days – the day of death and the Day of Resurrection – the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

﴿وَيَقُولُونَ حِجْرًا مَّحْجُورًا﴾

﴾*And they (angels) will say: "Ḥijran Maḥjūra."*﴿

The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of *Al-Ḥijr* is preventing or prohibition, hence the word is used in the phrase "*Ḥajara Al-*

[1] Muslim 4:2202.

Qāḍī 'Ala Fulān" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of *Al-Ḥijr* (the low semicircular wall near the *Ka'bah*) is also derived from this root, because it prevents people from *Ṭawāf* inside it, since they have to go behind it. The mind is also called *Al-Ḥijr*, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

﴿وَيَقُولُونَ﴾

﴾*And they will say*﴿

refers to the angels. This was the view of Mujāhid, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyyah Al-'Awfi, 'Aṭā' Al-Khurāsāni, Khuṣayf and others; it was also the view favored by Ibn Jarīr.[1] Ibn Jarīr recorded that Ibn Jurayj said that this referred to the words of the idolators.[2]

﴿يَوْمَ يَرَوْنَ الْمَلَٰئِكَةَ﴾

﴾*On the Day they will see the angels*﴿ means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

﴿حِجْرًا مَّحْجُورًا﴾

﴾*"Ḥijran Maḥjūra."*﴿ Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ﴾

﴾*And We shall turn to whatever deeds they did,*﴿

This refers to the Day of Resurrection, when Allāh will bring mankind to account for their deeds, good and bad alike. Allāh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the *Sharī'ah* or Laws of Allāh, whether in terms of sincere intention or in terms of following the Laws set out by Allāh. Every deed that is neither sincere nor in accordance with the Laws of Allāh is futile, and the

[1] Aṭ-Ṭabari 19:256, *Al-Muḥarrar Al-Wajīz* 4:206.

[2] Aṭ-Ṭabari 19:254.

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴿٢٣﴾﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾

Sufyān Ath-Thawri, narrated from Abu Isḥāq, from Al-Ḥārith that 'Ali, may Allāh be pleased with him, commented on Allāh's saying:

﴿فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

﴿and We shall make such deeds as scattered floating particles of dust (Habā').﴾

"The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from 'Ali, and something similar was also narrated from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddī, Aḍ-Ḍaḥḥāk and others.[1]

Al-Ḥasan Al-Baṣri said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot."[2] Abu Al-Aḥwaṣ narrated from Abu Isḥāq from Al-Ḥārith that 'Ali said: "*Habā'* refers to the dust raised by animals." A similar view was also narrated from Ibn 'Abbās and Aḍ-Ḍaḥḥāk, and this was also said by 'Abdur-Raḥmān bin Zayd bin Aslam.

﴿هَبَاءً مَّنثُورًا﴾

﴿scattered floating particles of dust (Habā').﴾

Qatādah said: "Have you not seen dry trees when they are blown by the wind? This refers to those leaves."[3]

It was narrated that Ya'lā bin 'Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

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[1] Aṭ-Ṭabari 19:257 258.

[2] Aṭ-Ṭabari 19:257.

[3] Aṭ-Ṭabari 19:258.

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ﴾

﴾*The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously*﴿ (14:18).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

﴾*O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,*﴿ until His saying:

﴿لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟﴾

﴾*They are not able to do anything with what they have earned*﴿ (2:264).

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

﴾*As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing*﴿ (24:39).

The Abode of the People of Paradise

Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴾*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴿

meaning, on the Day of Resurrection.

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴾*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful*﴿ (59:20).

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

﴿خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾﴾

﴾*Abiding therein – excellent it is as an abode, and as a place to rest in.*﴿ (25:76)

The people of Hell will go down to the lowest levels and

continual regret, with all kinds of punishments and torments.

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

﴾*Evil indeed it (Hell) is as an abode and as a place to rest in.*﴿(25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴾*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴿

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allāh points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Saʿīd bin Jubayr said: "Allāh will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴾*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴿

ʿIkrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴾*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴿

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ وَكَانَ يَوْمًا

عَلَى ٱلْكَـٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ
سَبِيلًا ﴿٢٧﴾ يَـٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى
وَكَانَ ٱلشَّيْطَـٰنُ لِلْإِنسَـٰنِ خَذُولًا ﴿٢٩﴾

﴾25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴿

﴾26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.﴿

﴾27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."﴿

﴾28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"﴿

﴾29. "He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter."﴿

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger ﷺ

Here Allāh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujāhid said, "This is as Allāh says:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَـٰٓئِكَةُ﴾

﴾Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?﴿" (2:210)[1]

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَـٰنِ﴾

[1] Aṭ-Ṭabari 19:260.

﴾*The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,*﴿

This is like the *Āyah*,

﴾لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾﴿

﴾*Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistable!*﴿ (40:16)

In the *Ṣaḥīḥ* it says:

«أنَّ اللهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الأَرَضِينَ بِيَدِهِ الأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلُوكُ الأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«*Allāh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogants?"*»[1]

﴾وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا﴿

﴾*and it will be a hard Day for the disbelievers.*﴿

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allāh says:

﴾فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴿

﴾*Truly, that Day will be a hard Day – Far from easy for the disbelievers*﴿ (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allāh says:

﴾لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴿

﴾*The greatest terror will not grieve them.*﴿

﴾وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾﴿

﴾*And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger."*﴿

Here Allāh tells us of the regret felt by the wrongdoer who

[1] *Fatḥ Al-Bāri* 11:379, Muslim 4:2148.

rejected the path of the Messenger ﷺ and what he brought from Allāh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this *Āyah* was revealed concerning 'Uqbah bin Abi Mu'īṭ or someone else among the doomed, it applies to every wrongdoer, as Allāh says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ﴾

﴾*On the Day when their faces will be turned over in the Fire*﴿ as mentioned in those two *Āyāt* [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

﴿يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَـٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾﴾

﴾*O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!*﴿

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

﴿لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ﴾

﴾*He indeed led me astray from the Reminder*﴿ means the Qur'ān,

﴿بَعْدَ إِذْ جَآءَنِى﴾

﴾*after it had come to me.*﴿ means, after it had reached me. Allāh says:

﴿وَكَانَ ٱلشَّيْطَـٰنُ لِلْإِنسَـٰنِ خَذُولًا﴾

﴾*And Shayṭān is to man ever a deserter (in the hour of need).*﴿

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

﴿وَقَالَ ٱلرَّسُولُ يَـٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَـٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا
مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾﴾

﴾30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴿

﴾31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.﴿

The Messenger ﷺ will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad ﷺ will say: "O my Lord! Verily, my people deserted this Qur'ān." The idolators would not listen to the Qur'ān, as Allāh says:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَـٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ﴾

﴾And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of it."﴿ (41:26).

When he would recite Qur'ān to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ﴾

﴾Thus have We made for every Prophet an enemy among the criminals.﴿

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur'ān, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى
ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ
نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ
ءَايَةً وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟
وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا
لَهُ ٱلْأَمْثَٰلَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ
ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا بَلْ
كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾ إِن كَادَ
لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ
مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ﴾

﴾*And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and Jinn*﴿ as stated in these two Āyāt. (6:112)

Allāh says here:

﴿وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾

﴾*But sufficient is your Lord as a Guide and Helper.*﴿ meaning, for the one who follows His Messenger ﷺ and believes in His Book, Allāh will be his Guide and Helper in this world and the Hereafter. Allāh says

﴿هَادِيًا وَنَصِيرًا﴾

﴾*a Guide and Helper.*﴿ because the idolators used to try to prevent people from following the Qur'ān lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'ān. Allāh says:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ﴾

﴾*Thus have We made for every Prophet an enemy among the criminals.*﴿

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ وَرَتَّلْنَٰهُ
تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾﴾

﴾32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴿

﴾33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.﴿

﴾34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴿

The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

﴾لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَٰحِدَةً﴿

﴾"Why is not the Qur'ān revealed to him all at once?"﴿

meaning, why was this Qur'ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrāh, Injīl, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

﴾وَقُرْءَانًا فَرَقْنَٰهُ﴿

﴾And (it is) a Qur'ān which We have divided (into parts)...﴿ (17:106).

Allāh says:

﴾لِنُثَبِّتَ بِهِۦ فُؤَادَكَ وَرَتَّلْنَٰهُ تَرْتِيلًا﴿

﴾that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴿

Qatādah said it means: "We have explained it." 'Abdur-Raḥmān bin Zayd bin Aslam said it means: "We have given its interpretation."[1]

[1] Aṭ-Ṭabari 19:266.

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ﴾

﴾And no example or similitude do they bring,﴿

This means no arguments or doubts,

﴿إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾

﴾but We reveal to you the truth, and the better explanation thereof.﴿

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded that Ibn 'Abbās said, "The Qur'ān was sent down all at once to the first heaven on *Laylatul-Qadr* (the Night of Power), then it was revealed over twenty years."[1] Allāh says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴾

﴾And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴿ and:

﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٠٦﴾﴾

﴾And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages﴿ (17:106).

Then Allāh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

﴿الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾﴾

﴾Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴿

In the *Ṣaḥīḥ*, it is reported from Anas that a man said, "O Messenger of Allāh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

«إِنَّ الَّذِي أَمْشَاهُ عَلَى رِجْلَيْهِ قَادِرٌ أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ»

«The One Who caused him to walk on his two feet is able to

[1] An-Nasā'ī in *Al-Kubrā* 6:421.

make him walk on his face on the Day of Resurrection.»[1]

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَـٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَدَمَّرْنَـٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَـٰهُمْ
وَجَعَلْنَـٰهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّـٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَأَصْحَـٰبَ ٱلرَّسِّ وَقُرُونًۢا
بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَـٰلَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ
ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾﴾

﴾35. And indeed We gave Mūsā the Scripture, and placed his brother Hārūn with him as a helper;﴿

﴾36. And We said: "Go you both to the people who have denied Our Āyāt." Then We destroyed them with utter destruction.﴿

﴾37. And Nūḥ's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.﴿

﴾38. And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.﴿

﴾39. And for each We put forward examples, and each We brought to utter ruin.﴿

﴾40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.﴿

Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muḥammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Hārūn as a helper – i.e., as another Prophet who helped and supported him – but Fir'awn and his chiefs denied them both:

﴿دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَـٰفِرِينَ أَمْثَـٰلُهَا﴾

﴾Allāh destroyed them completely, and similar (awaits) the

[1] Aḥmad 3:229.

disbelievers﴾ (47:10).

And when the people of Nūḥ denied him, Allāh destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allāh had sent all His Messengers to them, they would have denied them all. Allāh says:

﴿وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ﴾

﴾*And Nūḥ's people, when they denied the Messengers,*﴿

although Allāh sent only Nūḥ to them, and he stayed among them for 950 years, calling them to Allāh and warning them of His punishment,

﴿وَمَا ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

﴾*And none believed with him, except a few*﴿ (11:40).

For this reason Allāh drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

﴿وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً﴾

﴾*and We made them a sign for mankind.*﴿ meaning a lesson to be learned. This is like the *Āyah*,

﴿إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَٰكُمْ فِى الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴾*Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it*﴿ (69:11-12),

which means: 'We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allāh towards you when He saved you from drowning, and made you the descendants of those who believed in Allāh and followed His commandments.'

﴿وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ الرَّسِّ﴾

﴾*And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass,*﴿

We have already discussed their story, which is referred to in more than one *Sūrah*, such as *Sūrat Al-A'rāf*,[1] and there is

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf*.

no need to repeat it here. As for the Dwellers of *Ar-Rass*, Ibn Jurayj narrated from Ibn 'Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.[1] Ath-Thawri narrated from Abu Bukayr from 'Ikrimah that *Ar-Rass* was a well where they buried (*Rassu*) their Prophet.[2]

﴿وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا﴾

﴾*and many generations in between.*﴿ means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

﴿وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ﴾

﴾*And for each We put forward examples,*﴿

meaning, 'We showed them the proof and gave them clear evidence,' as Qatādah said, "They had no excuse."[3]

﴿وَكُلًّا تَبَّرْنَا تَتْبِيرًا﴾

﴾*and each (of them) We brought to utter ruin.*﴿

means, 'We destroyed them completely.' This is like the *Āyah*,

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ﴾

﴾*And how many generations (Qurūn) have We destroyed after Nūḥ!*﴿ (17:17).

"Generations" (*Qurūn*) here refers to nations among mankind. This is like the *Āyah*,

﴿ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ۝٤٢﴾

﴾*Then, after them, We created other generations (Qurūn).*﴿ (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two *Ṣaḥīḥs*:

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[1] Aṭ-Ṭabari 19:269.

[2] Al-Baghawi 3:369, Al-Qurṭubi 13:32.

[3] Aṭ-Ṭabari 19:272.

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«*The best of generations is my generation, then the one that follows it, then the one that follows that.*»[1]

﴿وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ﴾

﴾*And indeed they have passed by the town on which was rained the evil rain.*﴿

refers to the town of the people of Lūṭ, which was called Sodom, and the way in which Allāh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ﴾

﴾*And We rained on them a rain. And how evil was the rain of those who had been warned!*﴿ (26:176),

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ۝ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ﴾

﴾*Verily, you pass by them in the morning. And at night; will you not then reflect?*﴿ (37:137-138),

﴿وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ﴾

﴾*And verily, they were right on the highroad.*﴿ (15:76),

﴿وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ﴾

﴾*They are both on an open highway, plain to see*﴿ (15:79).

Allāh says:

﴿أَفَلَمْ يَكُونُوا يَرَوْنَهَا﴾

﴾*Did they not then see it?*﴿ meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger ﷺ and going against the commands of Allāh.

﴿بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا﴾

﴾*Nay! But they used not to expect any resurrection.*﴿

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

[1] *Fatḥ Al-Bāri* 5:306, Muslim 4:1963.

the Day of Judgement.

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا
هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ
رَسُولًا ﴿٤١﴾ إِن كَادَ لَيُضِلُّنَا عَنْ
ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا
وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ
ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ
مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ
تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ
تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَٰمِ بَلْ
هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾

﴾41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴿

﴾42. "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴿

﴾43. Have you seen him who has taken as his god his own vain desire? Would you then be a guardian over him?﴿

﴾44. Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther astray from the path.﴿

سورة الفرقان ٣٦٤ الجزء التاسع عشر

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا
كَالْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ
ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا
﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ
لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾
وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِۦ وَأَنزَلْنَا
مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾ لِّنُحْۦِىَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ
مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ
لِيَذَّكَّرُوا فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا
لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ ٱلْكَٰفِرِينَ
وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِى مَرَجَ
ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ
نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

How the Disbelievers mocked the Messenger ﷺ

Allāh tells us how the disbelievers mocked the Messenger ﷺ when they saw him. This is like the *Āyah*,

﴿وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا﴾

﴾And when the disbelievers see you, they take you not except for mockery﴿ (21:36),

which means that they tried to find faults and shortcomings in him. Here Allāh says:

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾﴾

﴾And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴿

i.e., they said this by way of belittling and trying to undermine him, so Allāh put them in their place, and said:

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ﴾

﴾And indeed Messengers before you were mocked at﴿ (6:10)

﴿إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا﴾

﴾He would have nearly misled us from our gods,﴿

They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allāh said, warning and threatening them:

﴿وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ﴾

﴾And they will know, when they see the torment...﴿

They took Their Desires as their gods and were more astray than Cattle

Then Allāh tells His Prophet ﷺ that if Allāh decrees that someone will be misguided and wretched, then no one can guide him except Allāh, glory be to Him:

﴿أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ﴾

﴾Have you seen him who has taken as his god his own vain desire?﴿

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allāh says:

﴿أَفَمَن زُيِّنَ لَهُ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ﴾

﴾*Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom he wills.*﴿ [35:8]

﴿أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا﴾

﴾*Would you then be a guardian over him?*﴿

Ibn 'Abbās said: "During the *Jāhiliyyah*, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first."[1]

Then Allāh said:

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ﴾

﴾*Or do you think that most of them hear or understand?*﴿

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ
ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾﴾

﴾*45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still - but We have made the sun its guide.*﴿

﴾*46. Then We withdraw it towards Ourselves - a gradual withdrawal.*﴿

﴾*47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.*﴿

Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

[1] *Ad-Durr Al-Manthūr* 6:260.

and His perfect power to create various things and pairs of opposites. Allāh says:

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ﴾

﴾Have you not seen how your Lord spread the shadow.﴿

Ibn 'Abbās, Ibn 'Umar, Abu Al-'Āliyah, Abu Mālik, Masrūq, Mujāhid, Sa'īd bin Jubayr, An-Nakha'ī, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddī and others said, "This refers to the period from the beginning of the dawn until the sun rises."[1]

﴿وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا﴾

﴾If He willed, He could have made it still﴿

meaning, immobile, never changing. This is like the *Āyāt*:

﴿قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا﴾

﴾Say : "Tell me! If Allāh made the night continuous for you..."﴿ (28:71)

﴿ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا﴾

﴾but We have made the sun its guide.﴿

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatādah and As-Suddī said, "The sun is a guide which follows the shade until the shade disappears."[2]

﴿ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾﴾

﴾Then We withdraw it towards Ourselves - a gradual withdrawal.﴿

This refers to the shade.

﴿يَسِيرًا﴾

﴾gradual﴿ meaning slowly. As-Suddī said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

﴿قَبْضًا يَسِيرًا﴾

﴾a gradual withdrawal.﴿ Ayyūb bin Mūsā said: "Little by

[1] Aṭ-Ṭabari 19:275, Al-Qurṭubi 13:37.

[2] *Ad-Durr Al-Manthūr* 6:262.

little.[1]

﴿وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا﴾

﴾And it is He Who makes the night a covering for you,﴿

It covers and conceals all things. This is like the *Āyah*:

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾

﴾By the night as it envelops﴿ (92:1).

﴿وَٱلنَّوْمَ سُبَاتًا﴾

﴾and the sleep a repose,﴿ means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

﴿وَجَعَلَ ٱلنَّهَارَ نُشُورًا﴾

﴾and makes the day Nushūr﴿ meaning, people get up and go out to earn a living and attend to their business. This is like the *Āyah*:

﴿وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴾It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...﴿ (28:73)

﴿وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ۝٤٨ لِّنُحْۦِىَ
بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ۝٤٩ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ
أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ۝٥٠﴾

﴾48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,﴿

﴾49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.﴿

[1] *Ad-Durr Al-Manthūr* 6:262.

﴾50. And indeed We have distributed it among them in order that they may remember the grace of Allāh, but most men refuse (out of) gratitude.﴿

This is also part of His complete power and supreme authority: Allāh sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allāh says:

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا﴾

﴾and We send down pure water from the sky﴿, meaning, as a means of purifying it.

Abu Saʿīd said, "It was said: "O Messenger of Allāh, can we perform *Wuḍu'* with the water of the well of Buḍā'ah? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

«إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ»

«Water is pure and nothing makes it impure.»

This was recorded by Ash-Shāfiʿī and Aḥmad, who graded it *Ṣaḥīḥ*, and also by Abu Dāwud and At-Tirmidhi, who graded it *Ḥasan*, and by An-Nasā'ī.[1]

His saying:

﴿لِّنُحْـِۧىَ بِهِۦ بَلْدَةً مَّيْتًا﴾

﴾That We may give life thereby to a dead land,﴿

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allāh says:

﴿فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ﴾

﴾but when We send down water to it, it is stirred to life and

[1] *Musnad Ash-Shāfiʿī* 1:21, Aḥmad 3:31; Abu Dāwud 1:53, *Tuḥfat Al-Aḥwadhi* 1:203, An-Nasā'ī 1:174

growth...﴾ (41:39).

His saying:

﴿وَنُسْقِيَهُ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا﴾

﴿and We give to drink thereof many of the cattle and men that We had created.﴾

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the *Āyah*:

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴿And He it is Who sends down the rain after they have despaired,﴾ (42:28)

﴿فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

﴿Look then at the effects of Allāh's mercy, how He revives the earth after its death.﴾ (30:50)

His saying:

﴿وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟﴾

﴿And indeed We have distributed it among them in order that they may remember﴾

means, 'We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn 'Abbās and Ibn Mas'ūd, may Allāh be pleased with them said: "One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this *Āyah*:

﴿وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾﴾

﴿And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.﴾"[1]

meaning, so that they may be reminded, when Allāh brings

[1] Aṭ-Ṭabari 19:280.

the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

﴿فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ إِلَّا كُفُورًا﴾

﴾but most men refuse (out of) ingratitude.﴿

'Ikrimah said, "This refers to those who say that rain comes because of such and such a star."[1] This view of 'Ikrimah is similar to the authentic *Ḥadīth* recorded in *Ṣaḥīḥ Muslim*; one day after a night's rain, the Messenger of Allāh ﷺ said to his Companions:

«أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord says?»

They said: "Allāh and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَاكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

«He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, 'We have been given rain by the mercy and grace of Allāh,' he is a believer in Me and a disbeliever in the stars. As for the one who said, 'We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars."»[2]

﴿وَلَوۡ شِئۡنَا لَبَعَثۡنَا فِي كُلِّ قَرۡيَةٖ نَّذِيرٗا ﴿٥١﴾ فَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَجَٰهِدۡهُم بِهِۦ جِهَادٗا كَبِيرٗا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِي مَرَجَ ٱلۡبَحۡرَيۡنِ هَٰذَا عَذۡبٞ فُرَاتٞ وَهَٰذَا مِلۡحٌ أُجَاجٞ وَجَعَلَ بَيۡنَهُمَا بَرۡزَخٗا وَحِجۡرٗا مَّحۡجُورٗا ﴿٥٣﴾ وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلۡمَآءِ بَشَرٗا فَجَعَلَهُۥ نَسَبٗا وَصِهۡرٗاۗ وَكَانَ رَبُّكَ قَدِيرٗا ﴿٥٤﴾﴾

﴾51. And had We willed, We would have raised a warner in every town.﴿

﴾52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.﴿

[1] Aṭ-Ṭabari 19:280.

[2] Muslim 1:83.

﴾*53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.*﴿

﴾*54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.*﴿

The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind

Allāh says:

﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾﴾

﴾*And had We willed, We would have raised a warner in every town.*﴿

'Calling them to Allāh, but We have singled you out, O Muḥammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'ān,'

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾*that I may therewith warn you and whomsoever it may reach*﴿ (6:19).

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*but those of the sects that reject it, the Fire will be their promised meeting place*﴿ (11:17).

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴾*that you may warn the Mother of the Towns and all around it*﴿ (42:7).

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."*﴿ (7:158).

In the Two *Ṣaḥīḥs* (it is reported that the Prophet ﷺ said:)

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I have been sent to the red and the black.*» And:

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*...A Prophet would be sent to his own people, but I have been sent to all of mankind.*»[1]

Allāh says:

﴾فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ﴿

﴾*So obey not the disbelievers, but strive hard against them with it.*﴿

meaning, with the Qur'ān. This was the view of Ibn 'Abbās.[2]

﴾جِهَادًا كَبِيرًا﴿

﴾*with the utmost endeavour.*﴿ This is like the *Āyah*,

﴾يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴿

﴾*O Prophet! Strive hard against the disbelievers and the hypocrites,*﴿ (9:73)

﴾وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ﴿

﴾*And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;*﴿

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarīr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allāh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allāh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

﴾وَهَذَا مِلْحٌ أُجَاجٌ﴿

[1] Muslim 1:370, *Fatḥ Al-Bāri* 1:634.

[2] Aṭ-Ṭabari 19:281.

﴾and that is salty and bitter;﴿ meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for *Wuḍu'*, he said:

«هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ»

«*Its water is pure and its dead are lawful.*»

This was recorded by Mālik, Ash-Shāfiʿī and Aḥmad, and by the scholars of *Sunan* with a good [*Jayyid*] chain of narration.[1]

﴾وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا﴿

﴾*and He has set a barrier and a complete partition between them.*﴿

meaning, between the sweet water and the saltwater.

﴾بَرْزَخًا﴿

﴾*a barrier*﴿ means a partition, which is dry land.

﴾وَحِجْرًا مَّحْجُورًا﴿

[1] *Al-Muwaṭṭā'* 1:22, *Musnad Ash-Shāfiʿī* 1:23, Aḥmad 2:361, Abu Dāwud 1:64, *Tuḥfat Al-Aḥwadhi* 1:224, An-Nasā'ī 1:50, Ibn Mājah 1:136.

الجزء التاسع عشر ٣٦٥ سورة الفرقان

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ
عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا
فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ
خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ
أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ ٱلَّذِى جَعَلَ
فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ
ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ
شُكُورًا ﴿٦٢﴾ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ
يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ
رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا
﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟
لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

❴*and a complete partition*❵ means, a barrier, to prevent one of them from reaching the other. This is like the *Āyāt*:

❴مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾❵

❴*He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny?*❵ (55:19-21)

❴أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾❵

❴*Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not!*❵ (27:61)

❴وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا❵

❴*And it is He Who has created man from water,*❵

means, He created man from a weak *Nutfah*,[1] then gave him shape and formed him, and completed his form, male and female, as He willed.

[1] A discussion of this term appeared earlier. See the explanation of *Sūrat Al-Ḥajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13.

﴿فَجَعَلَهُۥ نَسَبًا وَصِهْرًا﴾

﴾and has appointed for him kindred by blood, and kindred by marriage.﴿

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allāh says:

﴿وَكَانَ رَبُّكَ قَدِيرًا﴾

﴾And your Lord is Ever All-Powerful to do what He wills.﴿

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾ وَمَآ
أَرْسَلْنَـٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ
خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
ٱلرَّحْمَـٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَـٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَـٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾﴾

﴾55. And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.﴿

﴾56. And We have sent you only as a bearer of good news and a warner.﴿

﴾57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."﴿

﴾58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,﴿

﴾59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴿

﴾60. And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.﴿

The Ignorance of the Idolators

Allāh tells us how ignorant the idolators are; instead of worshipping Allāh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allāh and His Messenger ﷺ and the believers for their sake. Similarly Allāh says:

﴿وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا﴾

﴾*and the disbeliever is ever a helper against his Lord.*﴿

meaning, he is a supporter of *Shayṭān* against the party of Allāh, but the party of Allāh are the ones who will prevail, as Allāh says:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ۝٧٤ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ۝٧٥﴾

﴾*And they have taken besides Allāh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.*﴿ (36:74-75)

meaning, the gods which they worshipped instead of Allāh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allāh and His Messenger ﷺ and the believers, in this world and the Hereafter.

﴿وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا﴾

﴾*and the disbeliever is ever a helper against his Lord.*﴿

Mujāhid said: "He supports and helps the *Shayṭān* in disobedience towards Allāh.

The Messenger ﷺ brings Glad Tidings and Warnings

Then Allāh tells His Messenger ﷺ:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴾*And We have sent you only as a bearer of good news and a*

warner.﴾

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴾*Say: "No reward do I ask of you for this..."*﴿

'for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.'

﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾﴾

﴾*To whomsoever among you who wills to walk straight*﴿ (81:28).

﴿إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا﴾

﴾*save that whosoever wills, may take a path to his Lord.*﴿

means, a way and a methodology to be followed.

The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ﴾

﴾*And put your trust in the Ever Living One Who dies not,*﴿

meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿ٱلْأَوَّلُ وَٱلْـَٔاخِرُ وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴾*is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything*﴿ (57:3).

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allāh says:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ﴾

﴾O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind﴿ (5:67).

﴿وَسَبِّحْ بِحَمْدِهِۦ ۚ﴾

﴾and glorify His praises,﴿ means, combine praising Him with glorifying Him. Hence the Messenger of Allāh ﷺ used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

«*Glory be to You, O Allāh, and with Your praise.*»[1]

So the *Āyah* means: be sincere in worshipping Him and putting your trust in Him. This is like the *Āyāt*:

﴿رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴾The Lord of the east and the west; there is no God but He. So take Him as a Trustee.﴿ (73:9)

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ﴾

﴾So worship Him and put your trust in Him﴿ (11:123).

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ﴾

﴾Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust."﴿ (67:29)

﴿وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا﴾

﴾and sufficient is He as the All-Knower of the sins of His servants﴿

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

﴿ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴾Who created the heavens and the earth...﴿

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[1] *Fatḥ Al-Bāri* 2:328.

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

﴿فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

﴾*in six Days. Then He rose over the Throne.*﴿

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ٱلرَّحْمَـٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا﴾

﴾*Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.*﴿

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muḥammad ﷺ, the absolute leader of the sons of Ādam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

﴿فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ﴾

﴾*(And) if you differ in anything among yourselves...*﴿ (4:59).

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

﴾*And in whatsoever you differ, the decision thereof is with Allāh*﴿ (42:10).

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴾*And the Word of your Lord has been fulfilled in truth and in justice*﴿ (6:115).

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

﴿فَسْـَٔلْ بِهِۦ خَبِيرًا﴾

﴾Ask Him, as He is Al-Knower.﴿

Condemnation of the Idolators

Then Allāh rebukes the idolators who prostrate to idols and rivals instead of Allāh:

﴿وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا ٱلرَّحْمَٰنُ﴾

﴾And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān?"﴿

meaning: we do not know Ar-Raḥmān. They did not like to call Allāh by His Name Ar-Raḥmān (the Most Gracious), as they objected on the day of (the treaty of) Al-Ḥudaybiyyah, when the Prophet ﷺ told the scribe:

«اكْتُبْ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»

«Write: "In the Name of Allāh, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)."»

They said, "We do not know Ar-Raḥmān or Ar-Raḥīm. Write what you used to write: '*Bismika Allahumma* (in Your Name, O Allāh).' "[1] So Allāh revealed the words:

﴿قُلِ ٱدْعُوا ٱللَّهَ أَوِ ٱدْعُوا ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

﴾Say: "Invoke Allāh or invoke Ar-Raḥmān, by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴿ (17:110).

meaning, He is Allāh and He is the Most Gracious. And in this *Āyah*, Allāh said:

﴿وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا ٱلرَّحْمَٰنُ﴾

﴾And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is the Ar-Raḥmān?"﴿

meaning: we do not know or approve of this Name.

﴿أَنَسْجُدُ لِمَا تَأْمُرُنَا﴾

﴾Shall we fall down in prostration to that which you command us?﴿

means, "Just because you tell us to?"

[1] Aḥmad 3:268, similar with Muslim no. 1784.

﴿وَزَادَهُمْ نُفُورًا﴾

«*And it increases in them only aversion.*»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in *Sūrat Al-Furqān*, and Allāh knows best.

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

﴿*61. Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp, and a moon giving light.*﴾

﴿*62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.*﴾

Mentioning the Might and Power of Allāh

Here Allāh glorifies Himself and praises the beauty He created in the heavens of *Al-Burūj*, the giant stars, according to the view of Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Al-Ḥasan and Qatādah.[1] This is like the *Āyah*,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿*And indeed We have adorned the nearest heaven with lamps*﴾ (67:5).

Allāh says:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا﴾

﴿*Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp,*﴾

which is the sun which shines like a lamp, as Allāh says:

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾﴾

﴿*And We have made (therein) a shining lamp*﴾ (78:13).

[1] Aṭ-Ṭabari 19:289, Al-Baghawi 3:374.

﴿وَقَمَرًا مُّنِيرًا﴾

﴾*and a moon giving light.*﴿ means, shining and illuminated by the light of something else, different from the light of the sun, as Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا﴾

﴾*It is He Who made the sun a shining thing and the moon as a light*﴿ (10:5).

And Allāh tells us that Nūḥ, peace be upon him, said to his people:

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۝ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ۝﴾

﴾*See you not how Allāh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?*﴿ (71:15-16).

Then Allāh says:

﴿وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً﴾

﴾*And He it is Who has put the night and the day in succession (Khilfatan),*﴿

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allāh says:

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ﴾

﴾*And He has made the sun and the moon, both constantly pursuing their courses*﴿ (14:33).

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴾*He brings the night as a cover over the day, seeking it rapidly*﴿ (7:54).

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

﴾*It is not for the sun to overtake the moon*﴿ (36:40).

﴿لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾

﴾for such who desires to remember or desires to show his gratitude.﴿

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a *Ṣaḥīḥ Ḥadīth*:

«إِنَّ اللهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ»

«Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.»[1]

Mujāhid and Qatādah said: "*Khilfatan* means different, i.e., because one is dark and the other is light."[2]

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾﴿

﴾63. And the servants of the Most Gracious are those who walk on the earth Hawna, and when the foolish address them they say; "Salāma."﴿

﴾64. And those who spend the night in worship of their Lord, prostrate and standing.﴿

﴾65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."﴿

﴾66. Evil indeed it is as an abode and as a place to rest in.﴿

﴾67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.﴿

[1] Muslim 4:2113.

[2] Aṭ-Ṭabari 19:290, 291.

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴿الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

﴾those who walk on the earth Hawna,﴿

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the *Āyah*:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

﴾And walk not on the earth with conceit and arrogance...﴿ (17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by *Hawn* is serenity and dignity, as the Messenger of Allāh ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

«When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.»[1]

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

﴾and when the foolish address them they say: "Salāma."﴿

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

﴾And when they hear Al-Laghw (evil or vain talk), they withdraw from it﴿ (28:55).

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[1] *Fatḥ Al-Bāri* 2:453.

Then Allāh says that their nights are the best of nights, as He says:

﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾﴾

﴿*And those who spend the night in worship of their Lord, prostrate and standing.*﴾

meaning, worshipping and obeying Him. This is like the *Āyāt*:

﴿كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

﴿*They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness*﴾ (51:17-18).

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿*Their sides forsake their beds...*﴾ (32:16).

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

﴿*Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...*﴾ (39:9).

Allāh says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾﴾

﴿*And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment."*﴾

meaning, ever-present and never ending.

Al-Ḥasan said concerning the *Āyah*,

﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

﴿*Verily, its torment is ever an inseparable, permanent punishment.*﴾

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.[1] This was also the view of Sulaymān At-Taymi.[2]

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

[1] Aṭ-Ṭabari 19:297.

[2] 'Abdur-Razzāq 3:72.

الجزء التاسع عشر ٣٦٦ سورة الفرقان

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ
أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ
مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا
فَأُولَٰٓئِكَ يُبَدِّلُ اللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى اللَّهِ
مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِـَٔايَٰتِ رَبِّهِمْ
لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُولَٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا
صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾ خَٰلِدِينَ
فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي
لَوْلَا دُعَآؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

سُورَةُ الشُّعَرَاءِ

﴾*Evil indeed it is as an abode and as a place to rest in.*﴿ means, how evil it looks as a place to dwell and how evil it is as a place to rest.

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

﴾*And those who, when they spend, are neither extravagant nor stingy...*﴿ They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

﴿وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾

﴾*but are in a just balance between them.*﴿ This is like the *Āyah*,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾

﴾*And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.*﴿(17:29)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُولَٰٓئِكَ يُبَدِّلُ اللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾﴾

﴾68. And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive Athāma.﴿

﴾69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;﴿

﴾70. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴿

﴾71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.﴿

The Attributes of the Servants of the Most Gracious include avoiding *Shirk*, Murder and *Zinā*

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ was asked which sin is the most serious?" He said:

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«That you appoint a rival to Allāh when He has created you.»

He asked, "Then what?" He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«That you kill your child for fear that he may eat with you.»

He said, "Then what?" He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«That you commit adultery with your neighbor's wife.»

'Abdullāh said, "Then Allāh revealed, confirming that:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴾And those who invoke not any other god along with Allāh....﴿"[1]

This was also recorded by An-Nasā'ī,[2] and by Al-Bukhāri

[1] Aḥmad 1:380.

[2] An-Nasā'ī in *Al-Kubrā* 6:420.

and Muslim.[1]

It was narrated that Sa'īd bin Jubayr heard Ibn 'Abbās saying that some of the people of *Shirk* killed a great deal and committed *Zinā* a great deal, then they came to Muḥammad ﷺ and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the *Āyah*:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴾*And those who invoke not any other god along with Allāh*...﴿ was revealed, as was the *Āyah*,

﴿قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ﴾

﴾*Say: "O My servants who have transgressed against themselves!"*﴿ (39:53).[2]

﴿وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾

﴾*and whoever does this shall receive Athāma.*﴿

It was recorded that 'Abdullāh bin 'Amr said: "*Athāma* is a valley in Hell."[3] 'Ikrimah also said that *Athāma* refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa'īd bin Jubayr and Mujāhid.[4] As-Suddī said that *Athāma* referred to punishment, which is closer to the apparent meaning of the *Āyah*. This interpretation makes it interchangeable with what comes next, the *Āyah*:

﴿يُضَٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَٰمَةِ﴾

﴾*The torment will be doubled for him on the Day of Resurrection,*﴿ i.e., repetitive and intensified.

﴿وَيَخْلُدْ فِيهِ مُهَانًا﴾

﴾*and he will abide therein in disgrace;*﴿ scorned and humiliated.

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾

[1] *Fatḥ Al-Bāri* 12:116, Muslim 1:90 91.

[2] Aṭ-Ṭabari 9:414.

[3] Aṭ-Ṭabari 19:308.

[4] Aṭ-Ṭabari 19:308.

﴾Except those who repent and believe, and do righteous deeds;﴿

means, those who do these evil deeds will be punished in the manner described,

﴿إِلَّا مَن تَابَ﴾

﴾Except those who repent﴿, that is; those who repent in this world to Allāh from all of those deeds, for then Allāh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the *Āyah* in *Sūrat An-Nisā'*:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴾And whoever kills a believer intentionally﴿ (4:93),

because even though this was revealed in Al-Madīnah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this *Āyah* states that forgiveness is only for those who repent. Moreover Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴾Verily, Allāh forgives not that partners should be set up with Him, but He forgives except that to whom He wills﴿ (4:48).

And in the authentic Sunnah, it is reported from the Messenger of Allāh ﷺ that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allāh accepted his repentance, and other *Ḥadīths*.[1]

﴿فَأُوْلَٰٓئِكَ يُبَدِّلُ اللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴾for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴿

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحُّوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُوهُ عَنْ صِغَارِهَا، قَالَ: فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ

[1] Al-Bukhāri no. 3470, and Muslim no. 7008.

أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيُقَالُ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هٰهُنَا»

«*I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here."*»

He (Abu Dharr) said: "And the Messenger of Allāh ﷺ smiled so broadly that his molars could be seen."[1] Muslim recorded it.[2]

Ibn Abi Ḥātim recorded that Abu Jābir heard Makḥūl say, "A very old man with sunken eyes came and said, 'O Messenger of Allāh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?" The Messenger of Allāh ﷺ said:

«أَأَسْلَمْتَ؟»

«*Have you become Muslim?*»

He said, "As for me, I bear witness that there is no God but Allāh Alone, with no partner or associate, and that Muḥammad is His servant and Messenger." The Prophet ﷺ said:

«فَإِنَّ اللهَ غَافِرٌ لَكَ مَا كُنْتَ كَذٰلِكَ، وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَاتٍ»

«*Allāh will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.*»

The man said: "O Messenger of Allāh, even my betrayals and immoral actions?" The Prophet ﷺ said:

[1] Aḥmad 5:170.

[2] Muslim 1:177.

«وَغَدَرَاتُكَ وَفَجَرَاتُكَ»

«*Even your betrayals and immoral actions.*»

"The man went away saying '*Lā ilāha illallāh*' and '*Allāhu Akbar.*'"[1]

Allāh tells us how His mercy extends to all His creatrues, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allāh says:

﴿وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾﴾

﴾*And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.*﴿

meaning, Allāh will accept his repentance. This is like the *Āyāt*:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴾*And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful*﴿ (4:110).

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴾*Know they not that Allāh accepts repentance from His servants?...*﴿ (9:104).

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

﴾*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."*﴿ (39:53) - for those who repent to Him.

﴿وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

﴾*72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with*

[1] Ibn Abi Ḥātim and *Ad-Durr Al-Manthūr* 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Ya'lā, Al-Bazzār, and Aṭ-Ṭabarāni.

dignity.﴿

﴾*73. And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.*﴿

﴾*74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwā."*﴿

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the *Āyah*,

﴿لَا يَشْهَدُونَ ٱلزُّورَ﴾

﴾*And those who do not bear witness to falsehood,*﴿

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two *Ṣaḥīḥs* that Abu Bakrah said, "The Messenger of Allāh ﷺ said three times:

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«*Shall I not tell you of the greatest of major sins?*»

We said, "Of course, O Messenger of Allāh." The Messenger of Allāh ﷺ said:

«الشِّرْكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ»

«*Associating others in worship with Allāh and disobeying one's parents.*»

He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

«*Beware false speech, and bearing witness to falsehood.*»

and he kept repeating it until we thought, would that he would stop."[1]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

[1] *Fatḥ Al-Bāri* 5:309, Muslim 1:91.

are not present when it happens. Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

﴾*and if they pass by some evil play or evil talk, they pass by it with dignity.*﴿

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allāh says:

﴿مَرُّوا كِرَامًا﴾

﴾*they pass by it with dignity.*﴿

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾﴾

﴾*And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.*﴿

This is also a characteristic of the believers,

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴾*Those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord.*﴿ (8:2)

Unlike the disbelievers. When they hear the Words of Allāh, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allāh says:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

﴾*And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt*﴿ (9:124-125).

﴿لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴾*fall not deaf and blind thereat.*﴿ means, unlike the disbelievers

who, when they hear the *Āyāt* of Allāh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ﴾

﴿*And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."*﴾

means those who ask Allāh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn 'Abbās said, "This means (offspring) who will strive to obey Allāh and bring them joy in this world and the Hereafter."[1]

Imām Aḥmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdād bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allāh ﷺ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdād got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allāh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allāh, there are people who saw the Messenger of Allāh ﷺ, and Allāh will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allāh brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allāh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allāh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allāh referred to in the *Āyah*,

[1] Aṭ-Ṭabari 19:318.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾

﴾And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴿

Its chain of narrators is *Ṣaḥīḥ*, although they did not report it.[1]

﴿وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

﴾and make us leaders of those who have Taqwā.﴿

Ibn 'Abbās, Al-Ḥasan, As-Suddī, Qatādah and Rabī' bin Anas said: "Leaders who would be taken as examples in good."[2]

Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

«When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.»[3]

﴿أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ
فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ
يَكُونُ لِزَامًا ﴿٧٧﴾﴾

﴾75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴿

﴾76. Abiding therein – excellent it is as an abode, and as a place to rest in.﴿

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[1] Aḥmad 6:2.

[2] Aṭ-Ṭabari 19:319.

[3] Muslim 3:1255.

﴾77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."﴿

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allāh then says:

﴾أُوْلَٰٓئِكَ﴿

﴾*Those*﴿ meaning, the people who are described in this manner,

﴾يُجْزَوْنَ﴿

﴾*will be rewarded*﴿ on the Day of Resurrection,

﴾ٱلْغُرْفَةَ﴿

﴾*with the highest place*﴿, which is Paradise. Abu Ja'far Al-Bāqir, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and As-Suddī said, "It was so called because of its elevation."

﴾بِمَا صَبَرُوا۟﴿

﴾*because of their patience.*﴿ means, their patience in doing what they did.

﴾وَيُلَقَّوْنَ فِيهَا﴿

﴾*Therein they shall be met*﴿ means, in Paradise.

﴾تَحِيَّةً وَسَلَٰمًا﴿

﴾*with greetings and the word of peace and respect.*﴿

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

﴾خَٰلِدِينَ فِيهَا﴿

﴾*Abiding therein*﴿ means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the *Āyah*,

﴿وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ﴾

﴾*And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure*﴿ (11:108).

﴿حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴾*excellent it is as an abode, and as a place to rest in.*﴿

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allāh says:

﴿قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي﴾

﴾*Say: "My Lord pays attention to you only because of your invocation to Him..."*﴿

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.

His saying:

﴿فَقَدْ كَذَّبْتُمْ﴾

﴾*But now you have indeed denied.*﴿ "O you disbelievers."

﴿فَسَوْفَ يَكُونُ لِزَامًا﴾

﴾*So the torment will be yours forever.*﴿

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Muḥammad bin Ka'b Al-Quraẓi, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddī and others.[1]

﴿فَسَوْفَ يَكُونُ لِزَامًا﴾

﴾*So the torment will be yours forever.*﴿

Al-Ḥasan Al-Baṣri said: "The Day of Resurrection."[2] And there is no conflict between the two interpretations.

This is the end of the *Tafsīr* of *Sūrat Al-Furqān*, all praise and thanks are due to Allāh.

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[1] Aṭ-Ṭabari 19:324, 'Abdur-Razzāq 3:72.

[2] *Ad-Durr Al-Manthūr* 6:287.

The *Tafsīr* of *Sūrat Ash-Shu'arā'* (Chapter - 26)

Which was revealed in Makkah

(In the *Tafsīr* that was narrated from Mālik it was said that this *Sūrah* is also known as *Sūrat Al-Jāmi'ah*)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ
أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ
كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ
أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ
إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ
كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ
فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ
﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾
وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾

﴿طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾﴾

﴾1. Ta Sīn Mīm.﴿

﴾2. These are Āyāt of the Book Mubīn.﴿

﴾3. It may be that you are going Bākhi' yourself, that they do not become believers.﴿

﴾4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴿

﴾5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴿

﴾6. So, they have indeed denied, then the news of what they mocked at will come to them.﴿

﴾7. Do they not observe the earth – how much of every good kind We cause to grow therein?﴿

﴾8. Verily, in this is an Āyah, yet most of them are not believers.﴿

﴾9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴿

The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed

At the beginning of the explanation of *Sūrat Al-Baqarah* we discussed the letters which appear at the beginning of some *Sūrahs*. Allāh's saying:

﴿تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْمُبِينِ﴾

﴾These are the Āyāt of the Book Mubīn.﴿

means, these are the verses of the Clear Qur'ān, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

﴿لَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ﴾

﴾It may be that you are going Bākhi' yourself,﴿

means, destroy yourself – because of your keenness that they should be guided and your grief for them.

﴿أَلَّا يَكُونُوا۟ مُؤْمِنِينَ﴾

﴾that they do not become believers.﴿

Here Allāh is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the *Āyāt*:

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴾So destroy not yourself in sorrow for them﴿ (35:8).

﴿فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾﴾

﴾*Perhaps, you would Bākhi' yourself, over their footsteps, because they believe not in this narration*﴿ (18:6).

Mujāhid, 'Ikrimah, Qatādah, 'Aṭiyyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said that:

﴾لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ﴿

﴾*It may be that you are going Bākhi' yourself,*﴿

means, 'kill yourself.'[1]

Then Allāh says:

﴾إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ۝٤﴿

﴾*If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.*﴿

meaning, 'if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allāh says:

﴾وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ۝٩٩﴿

﴾*And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.*﴿ (10:99)

﴾وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً﴿

﴾*And if your Lord had so willed, He could surely, have made mankind one Ummah...*﴿ (11:118)

But Allāh's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allāh says:

﴾وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ۝٥﴿

﴾*And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.*﴿

[1] Aṭ-Ṭabari 19:330, *Ad-Durr Al-Manthūr* 6:360.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allāh says:

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾And most of mankind will not believe even if you desire it eagerly.﴿ (12:103)

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾﴾

﴾Alas for mankind! There never came a Messenger to them but they used to mock at him.﴿ (36:30)

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ﴾

﴾Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...﴿ (23:44).

Allāh says here:

﴿فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا مَا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾﴾

﴾So, they have indeed denied, then the news of what they mocked at will come to them.﴿

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا أَىَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

﴾And those who do wrong will come to know by what overturning they will be overturned﴿ (26:227).

Then Allāh tells those who dared to oppose His Messenger ﷺ and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyān Ath-Thawri narrated from a man from Ash-Sha'bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.[1]

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً﴾

﴾Verily, in this is an Āyah,﴿ meaning an evidence of the power of

[1] *Ad-Durr Al-Manthūr* 6:289.

قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا
عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ
﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ
﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ
ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ
لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ
أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا
تَأْمُرُونَ ﴿٣٥﴾ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ
لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

﴿وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ﴾

﴿*And verily your Lord, He is truly the All-Mighty,*﴾ means, the One Who has power over all things, to subdue and control them,

﴿ٱلرَّحِيمُ﴾

﴿*the Most Merciful.*﴾ means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-'Āliyah, Qatādah, Ar-Rabī' bin Anas and Ibn Isḥāq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him."[1] Sa'īd bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ
أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ
أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ

[1] Aṭ-Ṭabari 33:304, 3:260, 5:511.

رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ
سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ
الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ
تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ ﴿٢٢﴾ ﴾

﴾10. And (remember) when your Lord called Mūsā (saying): "Go to the people who are wrongdoers."﴿

﴾11. "The people of Fira'wn. Will they not have Taqwā?"﴿

﴾12. He said: "My Lord! Verily, I fear that they will deny me,"﴿

﴾13. "And my breast straitens, and my tongue expresses not well. So send for Hārūn."﴿

﴾14. "And they have a charge of crime against me, and I fear they will kill me."﴿

﴾15. (Allāh) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening."﴿

﴾16. "And go both of you to Fira'wn, and say: 'We are the Messengers of the Lord of Al-'Ālamīn,'﴿

﴾17. 'So allow the Children of Israel to go with us.'"﴿

﴾18. (Fir'awn) said (to Mūsā): "Did we not bring you up among us as a child? And you did dwell many years of your life with us."﴿

﴾19. "And you did your deed, which you did. While you were one of the ingrates."﴿

﴾20. Mūsā said: "I did it then, when I was in error."﴿

﴾21. "So, I fled from you when I feared you. But my Lord has granted me Ḥukm,[1] and made me one of the Messengers."﴿

﴾22. "And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel."﴿

Between Mūsā and Fir'awn

Allāh tells us what He commanded His servant, son of 'Imrān and Messenger Mūsā, peace be upon him, who spoke with

[1] See *Āyah* no. 83 as follows later.

Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾﴾

﴾And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."﴿

So, Mūsā asked Allāh to remove these difficulties for him, as he said in *Sūrah Ṭa Ha*:

﴿قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾﴾

﴾Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."﴿ (20:25-26)

until:

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ﴾

﴾You are granted your request, O Mūsā!﴿ (20:36)

﴿وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾﴾

﴾And they have a charge of crime against me, and I fear they will kill me.﴿

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

﴿قَالَ كَلَّا﴾

﴾(Allāh) said: "Nay!..."﴿ Allāh told him: do not be afraid of anything like that. This is like the *Āyah*,

﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا﴾

﴾Allāh said: "We will strengthen your arm through your brother, and give you both power﴿ meaning, proof;

﴿فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ﴾

﴿so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors﴾ (28:35),

﴿فَٱذْهَبَا بِـَٔايَٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ﴾

﴿Go you both with Our signs. Verily, We shall be with you, listening.﴾

This is like the *Āyah*,

﴿إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ﴾

﴿I am with you both, hearing and seeing﴾ (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

﴿فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾﴾

﴿And go both of you to Fir'awn, and say: 'We are the Messengers of the Lord of the all that exists.'﴾

This is like the *Āyah*,

﴿إِنَّا رَسُولَا رَبِّكَ﴾

﴿Verily, we are both Messengers of your Lord﴾ (20:47).

which means, 'both of us have been sent to you,'

﴿أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾﴾

﴿So allow the Children of Israel to go with us.﴾

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allāh, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

﴿أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا﴾

﴿Did we not bring you up among us as a child?﴾

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this

manner: you killed one of our men and denied our favors to you.' So he said to him:

﴿وَأَنتَ مِنَ ٱلْكَٰفِرِينَ﴾

﴿While you were one of the ingrates.﴾

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Raḥmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.[1]

﴿قَالَ فَعَلْتُهَآ إِذًا﴾

﴿*(Mūsā) said: "I did it then..."*﴾ meaning, at that time,

﴿وَأَنَا۠ مِنَ ٱلضَّآلِّينَ﴾

﴿*when I was in error.*﴾ meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

﴿فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ٢١﴾

﴿So, I fled from you when I feared you. But my Lord has granted me Ḥukm, and made me one of the Messengers.﴾

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

﴿وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ٢٢﴾

﴿And this is the past favor with which you reproach me, - that you have enslaved the Children of Israel.﴾

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ٢٣ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ٢٤ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ٢٥ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ٢٦ قَالَ إِنَّ

[1] Aṭ-Ṭabari 19:340.

رَسُولَكُمُ الَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾﴾

﴾23. *Fir'awn said: "And what is the Lord of Al-'Ālamīn?"*﴿

﴾24. *(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."*﴿

﴾25. *(Fir'awn) said to those around: "Do you not hear (what he says)?"*﴿

﴾26. *(Mūsā) said: "Your Lord and the Lord of your ancient fathers!"*﴿

﴾27. *(Fir'awn) said: "Verily, your Messenger who has been sent to you is a madman!"*﴿

﴾28. *(Mūsā) said: "Lord of the east and the west, and all that is between them, if you did but understand!"*﴿

Allāh tells us about the disbelief, rebellion, oppression and denial of Fir'awn, as He says:

﴿وَمَا رَبُّ الْعَٰلَمِينَ﴾

﴾*(Fir'awn said:) "And what is the Lord of the 'Ālamīn?"*﴿

This is because he used to say to his people:

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴾*I know not that you have a god other than me.*﴿ (28:28)

﴿فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴾*Thus he fooled his people, and they obeyed him.*﴿ (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir'awn. When Mūsā said to them: "I am the Messenger of the Lord of the worlds," Fir'awn said to him, "Who is this who you are claiming is the Lord of *Al-'Ālamīn* other than me?" This is how it was interpreted by the scholars of the Salaf and the Imāms of later generations. As-Suddī said, "This *Āyah* is like the *Āyah*,

﴿قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾﴾

﴾*(Fir'awn) said: "Who then, O Mūsā, is the Lord of you*

two?" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾ (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir'awn asked him about the Lord of *Al-'Ālamīn*, Mūsā said:

﴿قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ﴾

﴾*(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them..."*﴿

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

﴿إِن كُنتُم مُّوقِنِينَ﴾

﴾*if you seek to be convinced with certainty.*﴿

means, if you have believing hearts and clear insight. At this, Fir'awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

﴿أَلَا تَسْتَمِعُونَ﴾

﴾*"Do you not hear?"*﴿ meaning, 'are you not amazed by what this man is claiming – that you have another god other than me?' Mūsā said to them:

﴿رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ﴾

﴾*Your Lord and the Lord of your ancient fath rs!*﴿

meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

﴿قَالَ﴾

﴿*He said*﴾ that is, Fir'awn said:

﴿إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾

﴿*Verily, your Messenger who has been sent to you is a madman!*﴾

meaning, there is no sense in his claim that there is any god other than me!'

﴿قَالَ﴾

﴿*(Mūsā) said*﴾ – to those in whose hearts Fir'awn had planted doubts:

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ﴾

﴿*Lord of the east and the west, and all that is between them, if you did but understand!*﴾

'He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the *Āyah*,

﴿ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

﴿*who disputed with Ibrāhīm about his Lord, because Allāh had given him the kingdom? When Ibrāhīm said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east. So cause it to rise from the west."*﴾ (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mūsā, peace be upon him, so he said, as Allāh tells us:

﴿قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ﴿٣٠﴾ قَالَ
فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ
بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ
سَحَّارٍ عَلِيمٍ ﴿٣٧﴾﴿

﴾29. He said: "If you choose a god other than me, I will certainly put you among the prisoners."﴿

﴾30. He said: "Even if I bring you something manifest?"﴿

﴾31. He said: "Bring it forth then, if you are of the truthful!"﴿

﴾32. So he threw his stick, and behold, it was a serpent, manifest.﴿

﴾33. And he drew out his hand, and behold, it was white to all beholders!﴿

﴾34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."﴿

﴾35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"﴿

﴾36. They said: "Put him off and his brother (for a while), and send callers to the cities;"﴿

﴾37. "To bring up to you every well-versed sorcerer."﴿

After the Rational Proof, Fir'awn resorts to Force

When proof had been established against Fir'awn, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

﴿لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ﴾

﴾If you choose a god other than me, I will certainly put you among the prisoners.﴿

To this, Mūsā responded:

﴿أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ﴾

﴾Even if I bring you something manifest?﴿ meaning, clear and definitive proof.

﴿قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ۝٣١ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ۝٣٢﴾

﴾Fir'awn said: "Bring it forth then, if you are of the truthful!" So he threw his stick, and behold, it was a serpent, manifest.﴿

meanig, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

﴿وَنَزَعَ يَدَهُۥ﴾

﴾And he drew out his hand,﴿ meaning, from his sleeve,

﴿فَإِذَا هِىَ بَيْضَآءُ لِلنَّـٰظِرِينَ﴾

﴾and behold, it was white to all beholders!﴿

It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

﴿إِنَّ هَـٰذَا لَسَـٰحِرٌ عَلِيمٌ﴾

﴾Verily, this is indeed a well-versed sorcerer.﴿

One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

﴿يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ﴾

﴾He wants to drive you out of your land by his sorcery...﴿

meaning, 'he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?'

﴿قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ۝٣٦ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ۝٣٧﴾

﴾They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."﴿

meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ
﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾
رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ
لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا۟ لَا ضَيْرَ إِنَّآ
إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ
أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم
مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾ إِنَّ هَٰٓؤُلَآءِ
لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

would happen to them, so that all the people would gather in one place and the signs and proof of Allâh would be made manifest before them all in one day.

﴿فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ
مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم
مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن
كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ
ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا
إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم
مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟
حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ
فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ
مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ
سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾﴾

﴾38. So, the sorcerers were assembled at a fixed time on a day appointed.﴿

﴾39. And it was said to the people: "Are you (too) going to assemble?"﴿

﴾40. "That we may follow the sorcerers if they are the winners."﴿

﴾41. So, when the sorcerers arrived, they said to Fir'awn: "Will there surely be a reward for us if we are the winners?"﴿

﴾42. He said: "Yes, and you shall then verily be of those brought near (to myself)."﴿

﴾43. Mūsā said to them: "Throw what you are going to

throw!"﴾

﴿*44. So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"*﴾

﴿*45. Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!*﴾

﴿*46. And the sorcerers fell down prostrate.*﴾

﴿*47. Saying: "We believe in the Lord of Al-'Ālamīn."*﴾

﴿*48. "The Lord of Mūsā and Hārūn."*﴾

Between Mūsā, peace be upon him, and the Sorcerers

Allāh describes the actual encounter between Mūsā, peace be upon him, and the Egyptians in *Sūrat Al-A'rāf, Sūrah Ṭa Ha,*[1] and in this *Sūrah.* The Egyptians wanted to extinguish the Light of Allāh with their words, but Allāh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ﴾

﴿*Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.*﴾ (21:18)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

﴿*And say: "Truth has come and falsehood has vanished."*﴾ (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allāh Alone, one of them said:

﴿لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ﴾

﴿*That we may follow the sorcerers if they are the winners.*﴾

[1] See volume four, *Surat Al-A'rāf* (7:79-82), and volume six, *Sūrah Ṭa Ha* (20:59-76).

They did not say: 'we will follow the truth, whether it rests with the sorcerers or with Mūsā;' the people were followers of the religion of their king.

﴿فَلَمَّا جَآءَ ٱلسَّحَرَةُ﴾

﴾*So, when the sorcerers arrived,*﴿ means, when they reached the court of Fir'awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir'awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

﴿أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ۝٤١ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ۝٤٢﴾

> ﴾*"Will there surely be a reward for us if we are the winners?" He said: "Yes, and you shall then verily be of those brought near."*﴿

meaning, 'and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

﴿قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۝٦٥ قَالَ بَلْ أَلْقُوا۟﴾

> ﴾*They said: "O Mūsā! Either you throw first or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"*﴿ (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

﴿أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ۝٤٣ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ۝٤٤﴾

> ﴾*"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"*﴿

This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-so!' In *Sūrat Al-A'rāf* Allāh mentioned that they:

﴿سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ۝١١٦﴾

> ﴾*They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic*﴿ (7:116).

And in *Sūrah Ṭa Ha* He said:

﴿فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾﴾

﴾Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴿

until Allāh saying:

﴿وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ﴾

﴾and the magician will never be successful, whatever the amount (of skill) he may attain﴿ (20:69).

And here Allāh says:

﴿فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾﴾

﴾Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!﴿

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allāh says:

﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾﴾

﴾Thus truth was confirmed, and all that they did was made of no effect.﴿ until

﴿رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾﴾

﴾The Lord of Mūsā and Hārūn.﴿ (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mūsā, were themselves defeated. At that moment they believed in Mūsā and prostrated to Allāh, the Lord of *Al-'Ālamīn* Who sent Mūsā and Hārūn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allāh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴾Verily, he is your chief who has taught you magic﴿ (20:71).

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ﴾

﴾Surely, this is a plot which you have plotted in the city﴿ (7:123).

﴿قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾﴾

﴾49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."﴿

﴾50. They said: "No harm! Surely, to our Lord we are to return."﴿

﴾51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."﴿

Between Fir'awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir'awn said to them:

﴿آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ﴾

﴾You have believed in him before I give you leave.﴿

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴾Surely, he indeed is your chief, who has taught you magic!﴿

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Mūsā before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this.

Then Fir'awn threatened to cut off their hands and feet, and crucify them. They said:

﴿لَا ضَيْرَ﴾

﴿*No harm!*﴾ meaning, 'no problem, that will not harm us and we do not care.'

﴿إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ﴾

﴿*Surely, to our Lord we are to return.*﴾

means, 'the return of us all is to Allāh, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

﴿إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَـٰيَـٰنَآ﴾

﴿*Verily, we really hope that our Lord will forgive us our sins,*﴾

'the sins we have committed and the magic you forced us to do.'

﴿أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ﴾

﴿*as we are the first of the believers,*﴾

means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

﴿۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿٥٣﴾
إِنَّ هَـٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَـٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَـٰهُم مِّن جَنَّـٰتٍ
وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَـٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*52. And We revealed to Mūsā, saying: "Depart by night with My servants, verily, you will be pursued."*﴾

﴿*53. Then Fir'awn sent callers to (all) the cities.*﴾

﴿*54. (Saying): "Verily, these indeed are but a small band."*﴾

﴿*55. "And verily, they have done what has enraged us."*﴾

﴿*56. "But we are a host all assembled, amply forewarned."*﴾

﴿*57. So, We expelled them from gardens and springs,*﴾

﴾58. Treasures, and every kind of honorable place.﴿

﴾59. Thus and We caused the Children of Israel to inherit them.﴿

The Exodus of the Children of Israel from Egypt

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of *Tafsīr* have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.[1] And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.[2]

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

﴿إِنَّ هَٰٓؤُلَآءِ﴾

﴾Verily, these﴿ meaning, the Children of Israel,

﴿لَشِرْذِمَةٌ قَلِيلُونَ﴾

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[1] Aṭ-Ṭabari 19:354.

[2] Aṭ-Ṭabari 19:354.

﴾*indeed are but a small band.*﴿ meaning, a small group.

﴿وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾﴾

﴾*And verily, they have done what has enraged us.*﴿

means, 'every time we have heard anything about them, it has upset us and made us angry.'

﴿وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾﴾

﴾*But we are a host all assembled, amply forewarned.*﴿

means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allāh says:

﴿فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾﴾

﴾*So, We expelled them from gardens and springs, treasures, and every kind of honorable place.*﴿

meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴾*Thus and We caused the Children of Israel to inherit them.*﴿

This is like the *Āyāt*:

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا﴾

﴾*And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed*﴿ (7:137).

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾﴾

﴾*And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors*﴿ The two *Āyat* thereafter: [28:5-6].

فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ٦١ قَالَ
كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ٦٢ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب
بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣
وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤ وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ٦٥
ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ٦٦ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ٦٧ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨ وَٱتۡلُ عَلَيۡهِمۡ
نَبَأَ إِبۡرَٰهِيمَ ٦٩ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠ قَالُواْ
نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ
تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣ قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفۡعَلُونَ ٧٤ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥ أَنتُمۡ
وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ
٧٧ ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ
٧٩ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي يُمِيتُنِي ثُمَّ
يُحۡيِينِ ٨١ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ
٨٢ رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣

﴿فَأَتۡبَعُوهُم مُّشۡرِقِينَ ٦٠ فَلَمَّا تَرَٰٓءَا
ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا
لَمُدۡرَكُونَ ٦١ قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي
سَيَهۡدِينِ ٦٢ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ
ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ
كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣
وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤ وَأَنجَيۡنَا مُوسَىٰ
وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ٦٥ ثُمَّ أَغۡرَقۡنَا
ٱلۡأٓخَرِينَ ٦٦ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا
كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ٦٧ وَإِنَّ رَبَّكَ
لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨﴾

﴿60. So, they pursued them at sunrise.﴾

﴿61. And when the two hosts saw each other, the companions of Mūsā said: "We are sure to be overtaken."﴾

﴿62. (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."﴾

﴿63. Then We revealed to Mūsā (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.﴾

﴿64. Then We brought near the others to that place.﴾

﴿65. And We saved Mūsā and all those with him.﴾

﴿66. Then We drowned the others.﴾

﴿67. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of *Tafsīr* said that Fir'awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

﴿فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾﴾

﴾*So, they pursued them at sunrise.*﴿ means, they caught up with the Children of Israel at sunrise.

﴿فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ﴾

﴾*And when the two hosts saw each other,*﴿ means, each group saw the other. At that point,

﴿قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ﴾

> ﴾*the companions of Mūsā said: "We are sure to be overtaken."*﴿

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence they said:

﴿إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾﴾

> ﴾*"We are sure to be overtaken." (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."*﴿

meaning, 'nothing of what you fear will happen to you, for Allāh is the One Who commanded me to bring you here, and He does not go back on His promise.' Hārūn, peace be upon him, was in the front, with Yūsha' bin Nūn and a believer from the family of Fir'awn, and Mūsā, peace be upon him, was in the rear.

More than one of the scholars of *Tafsīr* said that they stood there not knowing what to do, and Yūsha' bin Nūn or the believer from the family of Fir'awn said to Mūsā, peace be upon him, "O Prophet of Allāh, is it here that your Lord commanded you to bring us?" He said: "Yes." Then Fir'awn and his troops drew near and were very close indeed. At that point Allāh commanded his Prophet Mūsā, peace be upon him,

to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

﴿فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ﴾

﴿*And it parted, and each separate part became like huge mountain.*﴾

meaning, like mighty mountains. This was the view of Ibn Mas'ūd, Ibn 'Abbās, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Qatādah and others.[1] 'Aṭā' Al-Khurasāni said, "It refers to a pass between two mountains." Ibn 'Abbās said, "The sea divided into twelve paths, one for each of the tribes."[2] As-Suddī added, "And in it there were windows through which they could see one another, and the water was erected like walls."[3] Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

﴿فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ﴾

﴿*and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid*﴾ (20:77).

And here He says:

﴿وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾﴾

﴿*Then We brought near the others to that place.*﴾

Ibn 'Abbās, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddī said:

﴿وَأَزْلَفْنَا﴾

﴿*Then We brought near*﴾ means, "We brought Fir'awn and his troops near to the sea."[4]

﴿وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾﴾

﴿*And We saved Mūsā and all those with him. Then We drowned the others.*﴾

meaning: 'We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

[1] Aṭ-Ṭabari 19:358.

[2] *Ad-Durr Al-Manthūr* 6:299.

[3] Aṭ-Ṭabari 19:357.

[4] Aṭ-Ṭabari 19:359.

destroyed, but Fir'awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allāh says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً﴾

﴿*Verily, in this is indeed a sign,*﴾ meaning, this story with its wonders and tales of aid to the believing servants of Allāh is definitive proof and evidence of Allāh's wisdom.

﴿وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝٦٧ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝٦٨﴾

﴿*yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.*﴾

The explanation of this phrase has already been discussed above.[1]

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝٦٩ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝٧٠ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ۝٧١ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ۝٧٢ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ۝٧٣ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ۝٧٤ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ۝٧٥ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ۝٧٦ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ۝٧٧﴾

﴿*69. And recite to them the story of Ibrāhīm.*﴾

﴿*70. When he said to his father and his people: "What do you worship?"*﴾

﴿*71. They said: "We worship idols, and to them we are ever devoted."*﴾

﴿*72. He said: "Do they hear you when you call?"*﴾

﴿*73. "Or do they benefit you or do they cause harm?"*﴾

﴿*74. They said: "(Nay) but we found our fathers doing so."*﴾

﴿*75. He said: "Do you observe that which you have been worshipping –"*﴾

﴿*76. "You and your ancient fathers?"*﴾

﴿*77. "Verily, they are enemies to me, save the Lord of Al-'Ālamīn,"*﴾

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[1] See *Āyah* no. 9 of this *Sūrah*.

How the Close Friend of Allāh, Ibrāhīm spoke out against *Shirk*

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad ﷺ to recite this story to his *Ummah* so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing *Shirk* and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ٧٠﴾

﴾When he said to his father and his people: "What do you worship?"﴿

meaning: what are these statues to which you are so devoted?

﴿قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ٧١﴾

﴾They said: "We worship idols, and to them we are ever devoted."﴿

meaning: we are devoted to worshipping them and praying to them.

﴿قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ٧٢ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ٧٣ قَالُوا بَلْ وَجَدْنَا ءَابَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ٧٤﴾

﴾He said: "Do they hear you when you call? Or do they benefit you or do they cause harm?" They said: "(Nay) but we found our fathers doing so."﴿

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

﴿أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ٧٥ أَنتُمْ وَءَابَاؤُكُمُ الْأَقْدَمُونَ ٧٦ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ٧٧﴾

﴾Do you observe that which you have been worshipping -you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-'Ālamīn.﴿

meaning, 'if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allāh described Nūḥ:

﴿فَأَجْمِعُوٓا أَمْرَكُمْ وَشُرَكَآءَكُمْ﴾

﴾*So devise your plot, you and your partners*﴿ (10:71).

And Hūd, upon him be peace, said:

﴿إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ فَكِيدُونِى جَمِيعًا ثُمَّ لَا
تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴾*"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path*﴿ (11:54-56).

Similarly, Ibrāhīm denounced their gods and idols and said:

﴿وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ﴾

﴾*And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh*﴿ (6:81).

And Allāh said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ﴾

﴾*Indeed there has been an excellent example for you in Ibrāhīm*﴿ until His saying;

﴿حَتَّىٰ تُؤْمِنُوا بِٱللَّهِ وَحْدَهُۥٓ﴾

﴾*until you believe in Allāh Alone*﴿ (60:4).

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ
سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾

﴾*And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he*

made it a Word lasting among his offspring, that they may turn back﴾ (43:26-28).

meaning: "*Lā Ilāha Illallāh.*"

﴿ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾﴾

﴿*78. Who has created me, and it is He Who guides me.*﴾

﴿*79. And it is He Who feeds me and gives me to drink.*﴾

﴿*80. And when I am ill, it is He Who cures me.*﴾

﴿*81. And Who will cause me to die, and then will bring me to life.*﴾

﴿*82. And Who, I hope, will forgive me my faults on the Day of Recompense.*﴾

Ibrāhīm mentions Allāh's Kindness towards Him

Ibrāhīm said, "I will not worship any but the One Who does these things:

﴿ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾﴾

﴿*Who has created me, and it is He Who guides me.*﴾

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allāh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

﴿وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾﴾

﴿*And it is He Who feeds me and gives me to drink.*﴾

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾

﴿*And when I am ill, it is He Who cures me.*﴾

Here he attributed sickness to himself, even though it is Allāh

وَٱجْعَل لِّي لِسَانَ صِدْقٍ فِي ٱلْآخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ
ٱلنَّعِيمِ ﴿٨٥﴾ وَٱغْفِرْ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ
يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ
سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ
﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ
أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ
أَجْمَعُونَ ﴿٩٥﴾ قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِي
ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ أَضَلَّنَآ
إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَٰلِكَ لَءَايَةً وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ
قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾ فَٱتَّقُوا۟ ٱللَّهَ
وَأَطِيعُونِ ﴿١١٠﴾ ۞ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾

Who decrees it, out of respect towards Allāh. By the same token, Allāh commands us to say in the prayer,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾﴾

﴿*Guide us to the straight way*﴾ (1:6) to the end of the *Sūrah*. Grace and guidance are attributed to Allāh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the *Jinn* said:

﴿وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

﴿*And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path*﴾ (72:10)

Similarly, Ibrāhīm said:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾

﴿*And when I am ill, it is He Who cures me.*﴾

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

﴿وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾﴾

﴿*And Who will cause me to die, and then will bring me to life.*﴾

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

﴿وَالَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ الدِّينِ ﴿٨٢﴾﴾

﴾*And Who, I hope, will forgive me my faults on the Day of Recompense.*﴿

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allāh? For He is the One Who does whatever He wills.

﴿رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِالصَّٰلِحِينَ ﴿٨٣﴾ وَاجْعَل لِّى لِسَانَ صِدْقٍ فِى الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِى
مِن وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَاغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ الضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا
يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

﴾*83. My Lord! Bestow Ḥukm on me, and join me with the righteous.*﴿

﴾*84. And grant me an honorable mention in later generations.*﴿

﴾*85. And make me one of the inheritors of the Paradise of Delight.*﴿

﴾*86. And forgive my father, verily, he is of the erring.*﴿

﴾*87. And disgrace me not on the Day when they will be resurrected.*﴿

﴾*88. The Day whereon neither wealth nor sons will avail,*﴿

﴾*89. Except him who brings to Allāh a clean heart.*﴿

The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him *Ḥukm*. Ibn 'Abbās said, "This is knowledge."[1]

﴿وَأَلْحِقْنِى بِالصَّٰلِحِينَ﴾

﴾*and join me with the righteous.*﴿ means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

«اللَّهُمَّ! فِي الرَّفِيقِ الْأَعْلَى»

«*O Allāh, with the Exalted Companion (of Paradise)*».[2]

﴿وَاجْعَل لِّى لِسَانَ صِدْقٍ فِى الْآخِرِينَ ﴿٨٤﴾﴾

[1] Al-Baghawi 3:390.

[2] *Fatḥ Al-Bāri* 7:743.

﴾*And grant me an honorable mention in later generations.*﴿

meaning, 'cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the *Āyah*,

﴿وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿١٠٨﴾ سَلَـٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾﴾

﴾*And We left for him (a goodly remembrance) among the later generations: "Salām (peace) be upon Ibrahīm. Thus indeed do we reward the good doers.*﴿ (37:108-110)

﴿وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾﴾

﴾*And make me one of the inheritors of the Paradise of Delight.*﴿

meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

﴿وَٱغْفِرْ لِأَبِىٓ﴾

﴾*And forgive my father,*﴿ This is like the *Āyah*,

﴿رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ﴾

﴾*My Lord! Forgive me, and my parents*﴿ (71:28).

But this is something which Ibrāhīm, peace be upon him, later stopped doing, as Allāh says:

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ﴾

﴾*And Ibrāhīm's supplication for his father's forgiveness was only because of a promise he had made to him*﴿ (9:114) until:

﴿إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ﴾

﴾*Verily, Ibrāhīm was Awwāh*[1] *and was forbearing*﴿ (9:114).

Allāh stopped Ibrāhīm from asking for forgiveness for his father, as He says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥ﴾

﴾*Indeed there has been an excellent example for you in Ibrāhīm and those with him*﴿, until His saying:

[1] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:114).

﴿وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ﴾

﴾but I have no power to do anything for you before Allāh.﴿ (60:4),

﴿وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾﴾

﴾And disgrace me not on the Day when they will be resurrected.﴿

means, 'protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبَرَةُ وَالْقَتَرَةُ»

«Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.»[1]

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

«Ibrāhīm will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allāh will say to him: "I have forbidden Paradise to the disbelievers."»[2]

He also recorded this in the *Ḥadīths* about the Prophets, upon them be peace, where the wording is:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِينِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ! انْظُرْ تَحْتَ رِجْلِكَ، فَيَنْظُرَ، فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ»

«Ibrāhīm will meet his father Āzar on the Day of Resurrection,

[1] *Fatḥ Al-Bāri* 8:357.

[2] *Fatḥ Al-Bāri* 8:357.

and there will be dust and darkness on Āzar's face. Ibrāhīm will say to him, "Did I not tell you not to disobey me?" His father will say to him: "Today I will not disobey you." Ibrāhīm will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allāh will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrāhīm! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.»[1]

This was also recorded by Abu 'Abdur-Raḥmān An-Nasā'i in the *Tafsīr* of his *Sunan Al-Kubrā.*[2]

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾﴾

﴾*The Day whereon neither wealth nor sons will avail,*﴿

means, a man's wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

﴿وَلَا بَنُونَ﴾

﴾*nor sons*﴿ means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of *Shirk* and its people. Allāh says:

﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

﴾*Except him who brings to Allāh a clean heart.*﴿

meaning, free from any impurity or *Shirk*. Ibn Sīrīn said, "The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves."[3] Sa'īd bin Al-Musayyib said, "The clean heart is the sound heart."[4] This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

[1] *Fatḥ Al-Bāri* 6:445. This was previously explained in volume three, the *Tafsīr* of *Sūrat Al-Anā'm* (6:79).

[2] An-Nasā'i in *Al-Kubrā* 6:422.

[3] Aṭ-Ṭabari 19:366.

[4] Al-Baghawi 3:390.

﴿فِي قُلُوبِهِم مَّرَضٌ﴾

﴿*In their hearts is a disease*﴾ (2:10).

Abu 'Uthmān An-Nīsābūri said, "It is the heart that is free from innovation and is content with the Sunnah."

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن
دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾
وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ
مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ
ٱلرَّحِيمُ ﴿١٠٤﴾﴾

﴿*90. And Paradise will be brought near to those who had Taqwā.*﴾

﴿*91. And the (Hell) Fire will be placed in full view of the astray.*﴾

﴿*92. And it will be said to them: "Where are those that you used to worship."*﴾

﴿*93. "Instead of Allāh? Can they help you or help themselves?"*﴾

﴿*94. Then they will be thrown on their faces into it (the Fire), they and the astray.*﴾

﴿*95. And all of the hosts of Iblīs together.*﴾

﴿*96. They will say while contending therein,*﴾

﴿*97. "By Allāh, we were truly in a manifest error,*﴾

﴿*98. "When we held you as equals with the Lord of all that exists;"*﴾

﴿*99. "And none has brought us into error except the criminals."*﴾

﴿*100. "Now we have no intercessors,"*﴾

﴿*101. "Nor a close friend."*﴾

﴿*102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!"*﴾

﴿*103. Verily, in this is indeed a sign, yet most of them are not*

believers.﴾

﴿*104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.*﴾

Those Who have *Taqwā* and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ﴾

﴿*And Paradise will be brought near*﴾ means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

﴿وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾﴾

﴿*And the (Hell) Fire will be placed in full view of the astray.*﴾

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

﴿أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾﴾

﴿*Where are those that you used to worship instead of Allāh? Can they help you or help themselves?*﴾

meaning, 'the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

﴿فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾﴾

﴿*Then they will be thrown on their faces into it (the Fire), they and the astray.*﴾

Mujāhid said, "This means, they will be hurled into it."[1]

Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to *Shirk*."

[1] Aṭ-Ṭabari 19:367.

﴿وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾﴾

﴾And all of the hosts of Iblīs together.﴿

they will all be thrown into it.

﴿قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾﴾

﴾They will say while contending therein, "By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists."﴿

The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire?' Then they will realize that themselves are to blame and will say:

﴿تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾﴾

﴾By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.﴿

meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of the all that exits, and we worshipped you along with the Lord of all that exits.'

﴿وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾﴾

﴾And none has brought us into error except the criminals.﴿

meaning, 'nobody called us to do that except the evildoers.'

﴿فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾﴾

﴾Now we have no intercessors.﴿ This is like the *Āyah* which tells us that they will say:

﴿فَهَل لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴾...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?﴿ (7:53).

Similarly, in this *Sūrah*, Allāh tells us that they will say:

﴿فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾

﴾Now we have no intercessors, nor a close friend.﴿

﴿فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾﴾

❴(Alas!) If we only had a chance to return, we shall truly be among the believers!❵

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord – as they claim – but Allāh knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allāh tells us in *Sūrah Ṣād* about how the people of Hell will argue with one another, as He says:

﴿إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾﴾

❴Verily, that is the very truth – the mutual dispute of the people of the Fire!❵ (38:64)

Then He says:

﴿إِنَّ فِى ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾﴾

❴Verily, in this is indeed a sign, yet most of them are not believers.❵

meaning, in the dispute of Ibrāhīm with his people and his proof of *Tawḥīd* there is a sign, i.e., clear evidence that there is no God but Allāh.

﴿وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾﴾

❴yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.❵

﴿كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٠٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾﴾

❴105. The people of Nūḥ denied the Messengers.❵

❴106. When their brother Nūḥ said to them: "Will you not have Taqwā?"❵

❴107. "I am a trustworthy Messenger to you."❵

❴108. "So have Taqwā of Allāh, and obey me."❵

❴109. "No reward do I ask of you for it; my reward is only

from the Lord of all that exists."﴿

﴾*110. "So have Taqwā of Allāh, and obey me."*﴿

Nūḥ's preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūḥ, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾﴾

﴾*The people of Nūḥ belied the Messengers. When their brother Nūḥ said to them: "Will you not have Taqwā?"*﴿

meaning, 'do you not fear Allāh when you worship others instead of Him?'

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾﴾

﴾*I am a trustworthy Messenger to you.*﴿

means, 'I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴾*So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;*﴿

means, 'I do not want any payment for the advice I give you; I will save my reward for it with Allāh.'

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُونِ﴾

﴾*So have Taqwā of Allāh, and obey me.*﴿

'It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.'

الجزء التاسع عشر ٣٧٢ سورة الشعراء

قَالَ وَمَا عِلْمِى بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى
لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَآ أَنَا بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ
﴿١١٥﴾ قَالُوا لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾ قَالَ
رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾ فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا وَنَجِّنِى وَمَن
مَّعِىَ مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ
﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ
عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّى لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ
ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾
وَٱتَّقُوا ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾
وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣٥﴾ قَالُوا سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾

﴿قَالُوٓا أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِى بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَآ أَنَا بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾﴾

﴾111. They said: "Shall we believe in you, when the inferior follow you?"﴿

﴾112. He said: "And what knowledge have I of what they used to do?"﴿

﴾113. "Their account is only with my Lord, if you could (but) know."﴿

﴾114. "And I am not going to drive away the believers."﴿

﴾115. "I am only a plain warner."﴿

The Demand of the People of Nūḥ and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

﴿قَالُوٓا أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِى بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾﴾

> *﴾They said: "Shall we believe in you, when the inferior follow you?" He said: "And what knowledge have I of what they used to do?"﴿*

meaning, 'what does it have to do with me if they follow me? No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is

accept it if they believe in me; whatever is in their hearts is for Allāh to know.'

﴿إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾﴾

﴾Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.﴿

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

﴿وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾﴾

﴾And I am not going to drive away the believers. I am only a plain warner.﴿

meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

﴿قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي
وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ
أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٢٢﴾﴾

﴾116. They said: "If you cease not, O Nūḥ you will surely be among those stoned."﴿

﴾117. He said: "My Lord! Verily, my people have denied me."﴿

﴾118. "Therefore judge You between me and them, and save me and those of the believers who are with me."﴿

﴾119. And We saved him and those with him in the laden ship.﴿

﴾120. Then We drowned the rest thereafter.﴿

﴾121. Verily, in this is indeed a sign, yet most of them are not believers.﴿

﴾122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴿

His People's Threat, Nūḥ's Prayer against them, and Their Destruction

Nūḥ stayed among his people for a long time, calling them to Allāh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

﴿لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ﴾

﴾*If you cease not, O Nūḥ you will surely be among those stoned.*﴿

meaning, 'if you do not stop calling us to your religion,'

﴿لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ﴾

﴾*you will surely be among those stoned.*﴿

meaning, 'we will stone you.' At that point, he prayed against them, and Allāh responded to his prayer. Nūḥ said:

﴿رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ۝١١٧ فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا﴾

﴾*My Lord! Verily, my people have denied me. Therefore judge You between me and them.*﴿

This is like the *Āyah*:

﴿فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ۝١٠﴾

﴾*Then he invoked his Lord (saying): "I have been overcome, so help (me)!"*﴿(54:10)

And Allāh says here:

﴿فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ۝١١٩ ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ۝١٢٠﴾

﴾*And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.*﴿

The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This *Āyah* means: 'We saved Nūḥ and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝١٢١ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝١٢٢﴾

﴾*Verily, in this is indeed a sign, yet most of them are not*

believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

﴿كَذَّبَتْ عَادٌ الْمُرْسَلِينَ (١٢٣) إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (١٢٤) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٢٥) فَاتَّقُوا
اللَّهَ وَأَطِيعُونِ (١٢٦) وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ (١٢٧) أَتَبْنُونَ بِكُلِّ
رِيعٍ آيَةً تَعْبَثُونَ (١٢٨) وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ (١٢٩) وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ (١٣٠)
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٣١) وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ (١٣٢) أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ (١٣٣) وَجَنَّاتٍ
وَعُيُونٍ (١٣٤) إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (١٣٥)﴾

﴾*123. 'Ād denied the Messengers.*﴿

﴾*124. When their brother Hūd said to them: "Will you not have Taqwā?"*﴿

﴾*125. "Verily, I am a trustworthy Messenger to you."*﴿

﴾*126. "So, have Taqwā of Allāh, and obey me."*﴿

﴾*127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists."*﴿

﴾*128. "Do you build on every Rī' an Āyah for your amusement?"*﴿

﴾*129. "And do you get for yourselves Maṣāni' as if you will live therein forever?"*﴿

﴾*130. "And when you seize (somebody), seize you (him) as tyrants?"*﴿

﴾*131. "So have Taqwā of Allāh, and obey me."*﴿

﴾*132. "And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know."*﴿

﴾*133. "He has aided you with cattle and children."*﴿

﴾*134. "And gardens and springs."*﴿

﴾*135. "Verily, I fear for you the torment of a Great Day."*﴿

Hūd's preaching to His People 'Ād

Here Allāh tells us about His servant and Messenger Hūd, when he called his people 'Ād. His people used to live in the *Ahqāf*, curved sand-hills near Ḥaḍramawt, on the borders of Yemen. They lived after the time of Nūḥ, as Allāh says in *Sūrat Al-A'rāf*:

﴿وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً﴾

﴾And remember that He made you successors after the people of Nūḥ and increased you amply in stature﴿ (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūḥ had said to his people:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾﴾

﴾Do you build on every Rī' an Āyah for your amusement?﴿

The scholars of *Tafsīr* differed over the meaning of the word *Rī'*. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً﴾

﴾Do you build on every Rī' an Āyah﴿ i.e., a well-known landmark,

﴿تَعْبَثُونَ﴾

﴾for your amusement﴿ meaning, 'you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

﴿وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾﴾

﴾And do you get for yourselves Maṣāni' as if you will live therein forever?﴿

Mujāhid said, "This means fortresses built up strong and high and structures that are built to last."

﴿لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾﴾

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ
فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ
لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ
إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾
فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ
إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾ قَالَ
هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا
بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟
نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

﴾*as if you will live therein forever*﴿ means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

﴾وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾﴿

﴾*And when you seize (somebody), seize you (him) as tyrants?*﴿ They are described as being strong, violent and tyrannical.

﴾فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ﴿

﴾*So, have Taqwā of Allāh, and obey me.*﴿ 'Worship your Lord and obey your Messenger.' Then Hūd began reminding them of the blessings that Allāh had bestowed upon them. He said:

﴾وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾﴿

﴾*And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.*﴿

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allāh with words of encouragement and words of warning, but it was to no avail.

﴾قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ

بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ
الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾﴾

﴾136. They said: "It is the same to us whether you preach or be not of those who preach."﴿

﴾137. "This is no other than Khuluq of the ancients,"﴿

﴾138. "And we are not going to be punished."﴿

﴾139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.﴿

﴾140. And verily your Lord, He is indeed the Almighty, the Most Merciful.﴿

The Response of the People of Hūd, and Their Punishment

Allāh tells us how the people of Hūd responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾﴾

﴾They said: "It is the same to us whether you preach or be not of those who preach."﴿

meaning, 'we will not give up our ways.'

﴿وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾﴾

﴾And we shall not leave our gods for your (mere) saying! And we are not believers in you﴿ (11:53).

This is how it was, as Allāh says:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

﴾Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe﴿ (2:6).

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾﴾

﴾Truly, those, against whom the Word of your Lord has been justified, will not believe﴿ (10:96-97).

And they said:

﴿إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾﴾

﴾This is no other than Khuluq of the ancients.﴿

Some scholars read this: "*Khalq*". According to Ibn Mas'ūd and according to 'Abdullāh bin 'Abbās – as reported from Al-'Awfi – and 'Alqamah and Mujāhid, they meant, "What you have brought to us is nothing but the tales (*Akhlāq*) of the ancients."[1] This is like what the idolators of Quraysh said:

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴾And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴿ (25:5)

And Allāh said:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴾Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients..."﴿ (25:4-5)

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾﴾

﴾And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!"﴿ (16:24).

Some other scholars recited it,

﴿إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾﴾

﴾This is no other than Khuluq of the ancients,﴿

"as *Khuluq*," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

﴿وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾﴾

[1] Aṭ-Ṭabari 19:378.

﴾*And we are not going to be punished.*﴿

Allāh's saying;

﴾فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴿

﴾*So they denied him, and We destroyed them.*﴿

meaning, they continued to disbelieve and stubbornly oppose Allāh's Prophet Hūd, so Allāh destroyed them. The means of their destruction has been described in more than one place in the Qur'ān: Allāh sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allāh overpowered them with something that was even stronger and fiercer than them, as Allāh says:

﴾أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ الْعِمَادِ ۝٧﴿

﴾*Have you not seen how your Lord dealt with 'Ād of Iram? Possesors of the pillars*﴿ (89:6-7).

This refers to the former 'Ād, as Allāh says:

﴾وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝٥٠﴿

﴾*And that it is He Who destroyed the former 'Ād*﴿ (53:50).

They were descendents of Iram bin Sām bin Nūḥ,

﴾ذَاتِ الْعِمَادِ﴿

﴾*Possesors of the pillars*﴿ They used to live among pillars. Those who claim that Iram was a city take this idea from *Isrā'īliyyāt*[1] narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allāh says:

﴾الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨﴿

﴾*The like of which were not created in the land*﴿ (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allāh says:

﴾فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

[1] See the author's introduction to volume one.

خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

﴾As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴿ (41:15)

And Allāh says:

﴾وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾﴿

﴾*And as for 'Ād, they were destroyed by a furious violent wind!*﴿ until His saying:

﴾حُسُومًا﴿

﴾*in succession*﴿ (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

﴾فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴿

﴾*so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!*﴿ (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

﴾إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴿

﴾*Verily, the term given by Allāh, when it comes, cannot be delayed*﴿ (71:4). Allāh says here:

﴾فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴿

﴾*So they denied him, and We destroyed them.*﴿

﴾كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾﴿

﴾*141. Thamūd denied the Messengers.*﴿

﴾142. *When their brother Ṣāliḥ said to them: "Will you not have Taqwā?"*﴿

﴾143. *"I am a trustworthy Messenger to you."*﴿

﴾144. *"So, have Taqwā of Allāh, and obey me."*﴿

﴾145. *"No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."*﴿

Ṣāliḥ and the People of Thamūd

Here Allāh tells us about His servant and Messenger Ṣāliḥ, whom He sent to his people Thamūd. They were Arabs living in the city of Al-Ḥijr – which is between Wādi Al-Qurā and Greater Syria. Their location is well known. In our explanation of *Sūrat Al-A'raf*, we mentioned the *Ḥadīths* which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabūk, then he went back to Al-Madīnah to prepare himself for the campaign.[1]

Thamūd came after 'Ād and before Ibrāhīm, peace be upon him. Their Prophet Ṣāliḥ called them to Allāh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allāh. Then he reminded them of the blessings of Allāh.

﴿أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾
ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾﴾

﴾146. *"Will you be left secure in that which you have here?"*﴿

﴾147. *"In gardens and springs."*﴿

﴾148. *"And crops and date palms with soft clusters."*﴿

﴾149. *"And you hew out in the mountains, houses with great skill."*﴿

﴾150. *"So, have Taqwā of Allāh, and obey me."*﴿

﴾151. *"And follow not the command of the extravagant,"*﴿

﴾152. *Who make mischief in the land, and reform not."*﴿

A Reminder to Them of their Circumstances and the Blessings They enjoyed

Ṣāliḥ preached to them, warning them that the punishment of Allāh could overtake them and reminding them of the blessings that Allāh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

﴿وَنَخْلٍ طَلْعُهَا هَضِيمٌ﴾

﴿*and date palms with soft clusters.*﴾ Al-'Awfi narrated from Ibn 'Abbās, "Ripe and rich."[1] 'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās that this meant growing luxuriantly. Ismā'īl bin Abi Khālid narrated from 'Amr bin Abi 'Amr – who met the Companions – from Ibn 'Abbās that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Ḥātim, then he said: "And something similar was narrated from Abu Ṣāliḥ."

﴿وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾﴾

﴿*And you hew out in the mountains, houses with great skill.*﴾

Ibn 'Abbās and others said, "With great skill."[2] According to another report from him: "They were greedy and extravagant." This was the view of Mujāhid and another group.[3] There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Ṣāliḥ said to them:

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُونِ﴾

﴿*So, have Taqwā of Allāh, and obey me.*﴾

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

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[1] *Fatḥ Al-Bāri* 7:731. See the *Tafsīr* of *Sūrat Al-A'rāf* (7:79).

[2] Aṭ-Ṭabari 19:380.

[3] Aṭ-Ṭabari 19:382.

[4] Aṭ-Ṭabari 19:383.

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

﴿وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾﴾

﴾And follow not the command of the extravagant, who make mischief in the land, and reform not.﴿

meaning, their chiefs and leaders, who called them to *Shirk*, disbelief and opposition to the truth.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ
ٱلصَّـٰدِقِينَ ﴿١٥٤﴾ قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ
عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَـٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا
كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾﴾

﴾153. They said: "You are only of those bewitched!"﴿

﴾154. "You are but a human being like us. Then bring us a sign if you are of the truthful."﴿

﴾155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."﴿

﴾156. "And touch her not with harm, lest the torment of a Great Day should seize you."﴿

﴾157. But they killed her, and then they became regretful.﴿

﴾158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.﴿

﴾159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.﴿

The Response of Thamūd, Their Demand for a Sign, and Their Punishment

Allāh tells us how Thamūd responded to their Prophet Ṣāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾﴾

﴾They said: "You are only of those bewitched!"﴿

Mujāhid said, "They meant he was one affected by

witchcraft."[1] Then they said:

﴿مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴿*You are but a human being like us.*﴾ meaning, 'how can you receive Revelation when we do not?' This is like the *Āyah* where they are described as saying:

﴿أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝٢٥ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ۝٢٦﴾

﴿*"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!*﴾ (54:26-27)

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh's Prophet Ṣāliḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Ṣāliḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, excactly as they had requested. So some of them believed, but most of them disbelieved.

﴿قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ۝١٥٥﴾

﴿*He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.*﴾

meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

﴿وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۝١٥٦﴾

﴿*And touch her not with harm, lest the torment of a Great Day should seize you.*﴾

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

[1] Aṭ-Ṭabari 19:384, 385.

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ
﴿١٦١﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ
أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾
أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم
مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ
لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾
رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾
إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم
مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَٰبُ
لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّى لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾ ۞ أَوْفُوا۟ ٱلْكَيْلَ وَلَا
تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿١٨٢﴾
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

﴿فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ﴾

﴿But they killed her, and then they became regretful. So, the torment overtook them.﴾

Their land was shaken by a strong earthquake, and there came to them an overwhelming *Ṣayḥah* (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾﴾

﴿Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

﴿كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾﴾

﴿160. The people of Lūṭ denied the Messengers.﴾

﴿161. When their brother Lūṭ said to them: "Will you not have Taqwā?"﴾

﴾162. "Verily, I am a trustworthy Messenger to you."﴿

﴾163. "So, have Taqwā of Allāh, and obey me."﴿

﴾164. "No reward do I ask of you for it; my reward is only from the Lord of all that exits."﴿

Lūṭ and His Call

Here Allāh tells us about His servant and Messenger Lūṭ, peace be upon him. He was Lūṭ bin Hārān bin Azār, the nephew of Ibrāhīm Al-Khalīl, upon him be peace. Allāh sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allāh destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allāh, to worship Him alone with no partner or associate, and to obey the Messenger whom Allāh sent to them. He forbade from disobeying Allāh and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allāh said:

﴿أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم بَلْ أَنتُمْ قَوْمٌ
عَادُونَ ﴿١٦٦﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾
رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا
ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾﴾

﴾165. "Go you in unto the males of Al-'Ālamīn (people),"﴿

﴾166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"﴿

﴾167. They said: "If you cease not, O Lūṭ, verily, you will be one of those who are driven out!"﴿

﴾168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior."﴿

﴾169. "My Lord! Save me and my family from what they do."﴿

﴿170. So, We saved him and his family, all,﴾

﴿171. Except an old woman among those who remained behind.﴾

﴿172. Then afterward We destroyed the others.﴾

﴿173. And We rained on them a rain, and how evil was the rain of those who had been warned!﴾

﴿174. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

Lūṭ's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allāh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allāh had created for them. Their response was only to say:

﴿لَئِن لَّمْ تَنتَهِ يَٰلُوطُ﴾

﴿If you cease not, O Lūṭ,﴾ meaning, 'if you do not give up what you have brought,'

﴿لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ﴾

﴿verily, you will be one of those who are driven out!﴾

meaning, 'we will expel you from among us.' This is like the *Āyah*,

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾﴾

﴿There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴾ (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

﴿إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ﴾

﴿I am, indeed, of those who disapprove with severe anger and

fury﴾

'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allāh against them and said:

﴿رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾﴾

﴿*My Lord! Save me and my family from what they do.*﴾

Allāh says:

﴿فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾﴾

﴿*So, We saved him and his family, all. Except an old woman among those who remained behind.*﴾

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allāh says about them in *Sūrat Al-A'rāf* and *Sūrah Hūd*, and in *Sūrat Al-Ḥijr*,[1] where Allāh commanded him to take his family at night, except for his wife, and not to turn around when they heard the *Ṣayḥah* as it came upon his people. So they patiently obeyed the command of Allāh and persevered, and Allāh sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allāh says:

﴿ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا﴾

﴿*Then afterward We destroyed the others. And We rained on them a rain*﴾[2] until Allāh's saying;

﴿وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾﴾

﴿*And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.*﴾

﴿كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾﴾

﴿*176. The companions of Al-Aykah denied the Messengers.*﴾

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[1] See 7:80-81, 11:77, 15:58-76.

[2] That was a storm of stones. See the previous refrences for its explanation.

﴾177. When Shu'ayb said to them: "Will you not have Taqwā?"﴿

﴾178. "I am a trustworthy Messenger to you."﴿

﴾179. "So, have Taqwā of Allāh, and obey me."﴿

﴾180. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."﴿

Shu'ayb and His Preaching to the Dwellers of *Al-Aykah*

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allāh Shu'ayb was one of them, but it does not say here, their brother Shu'ayb, because they called themselves by a name denoting their deification of *Al-Aykah*, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allāh said that the companions of *Al-Aykah* denied the Messengers, He did not say, "When their brother Shu'ayb said to them." Rather, He said:

﴿إِذْ قَالَ لَهُمْ شُعَيْبٌ﴾

﴾When Shu'ayb said to them﴿ He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of *Al-Aykah* were different from the people of Madyan, and claimed that Shu'ayb was sent to two nations; some said that he was sent to three.

﴿أَصْحَٰبُ لْـَٔيْكَةِ﴾

﴾The companions of Al-Aykah﴿ were the people of Shu'ayb. This was the view of Isḥāq bin Bishr.[1] Someone besides Juwaybir said, "The dwellers of *Al-Aykah* and the people of Madyan are one and the same."[2] And Allāh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different

[1] *Ad-Durr Al-Manthūr* 6:318

[2] Aṭ-Ṭabari 19:390.

وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ﴿١٨٤﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ
مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ
ٱلْكَٰذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ
فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ
ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِىٍّ
مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ
عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾
فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَٰهُ
فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ
ٱلْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟
هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ
إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾

places. Shu'ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

﴿أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ﴿١٨٤﴾﴾

﴿181. "Give full measure, and cause no loss (to others)."﴾

﴿182. "And weigh with the true and straight balance."﴾

﴿183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."﴾

﴿184. "And have Taqwā of Him Who created you and the generations of the men of old."﴾

The Command to give Full Measure

Allāh commanded them to give full measure, and forbade them to give short measure. He said:

﴿أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾﴾

﴿Give full measure, and cause no loss.﴾

meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure,

while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

﴿وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ﴾

﴾And weigh with the true and straight balance.﴿

The balance is the scales.

﴿وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ﴾

﴾And defraud not people by reducing their things,﴿

means, do not shortchange them.

﴿وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ﴾

﴾nor do evil, making corruption and mischief in the land.﴿

means, by engaging in banditry. This is like the *Āyah*,

﴿وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ﴾

﴾And sit not on every road, threatening﴿ (7:86).

﴿وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ﴾

﴾And have Taqwā of Him Who created you and the generations of the men of old.﴿

Here he is frightening them with the punishment of Allāh Who created them and created their forefathers. This is like when Mūsā, peace be upon him, said:

﴿رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ﴾

﴾Your Lord and the Lord of your ancient fathers!﴿ (26:26).

Ibn 'Abbās, Mujāhid, As-Suddī, Sufyān bin 'Uyaynah and 'Abdur-Raḥmān bin Zayd bin Aslam said:

﴿وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ﴾

﴾the generations of the men of old.﴿ means, He created the early generations. And Ibn Zayd recited:

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

﴾And indeed he (Shayṭān) did lead astray a great multitude of you﴿ (36:62).[1]

[1] Aṭ-Ṭabari 19:392.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ (١٨٥) وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَـٰذِبِينَ (١٨٦)
فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ (١٨٧) قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ (١٨٨)
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (١٨٩) إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ (١٩٠) وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (١٩١)﴾

﴿185. They said: "You are only one of those bewitched!"﴾

﴿186. "You are but a human being like us and verily, we think that you are one of the liars!"﴾

﴿187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"﴾

﴿188. He said: "My Lord is the Best Knower of what you do."﴾

﴿189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.﴾

﴿190. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

﴿إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ﴾

﴿You are only one of those bewitched!﴾ meaning, 'you are one of those who are affected by witchcraft.'

﴿وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَـٰذِبِينَ (١٨٦)﴾

﴿You are but a human being like us and verily, we think that you are one of the liars!﴾

means, 'we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.'

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ﴾

﴾*So cause a piece of the heaven to fall on us,*﴿

Aḍ-Ḍaḥḥāk said: "One side of the heavens."[1] Qatādah said: "A piece of the heaven."[2] As-Suddī said: "A punishment from heaven." This is like what the Quraysh said, as Allāh tells us:

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا﴾

﴾*And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us*﴿ until:

﴿أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا﴾

﴾*Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face."*﴿ (17:90-92)

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ﴾

﴾*And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky...."*﴿ (8:32).

Similarly, these ignorant disbelievers said:

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ﴾

﴾*So, cause a piece of the heaven to fall on us, if you are of the truthful!*﴿

﴿قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴾*He said: "My Lord is the Best Knower of what you do."*﴿

means, 'Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them – as they asked for – an exact recompense. Allāh says:

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ﴾

[1] Aṭ-Ṭabari 19:393.

[2] Aṭ-Ṭabari 22:485.

﴾*But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.*﴿

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allāh made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allāh sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty *Ṣayḥah* which destroyed their souls. Allāh says:

﴿إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴾*Indeed that was the torment of a Great Day.*﴿

Allāh has mentioned how they were destroyed in three places in the Qur'ān, in each of which it is described in a manner which fits the context. In *Sūrat Al-A'rāf* He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

﴿لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا﴾

﴾*"We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion."*﴿ (7:88).

They had sought to scare the Prophet of Allāh and those who followed him, so they were seized by the earthquake.
In *Sūrah Hūd*, Allāh says:

﴿وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ﴾

﴾*And Aṣ-Ṣayḥah seized the wrongdoers*﴿ (11:94).

This was because they mocked the Allāh's Prophet when they said:

﴿أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾

﴾*"Does your Ṣalāh command that we give up what our fathers used to worship, or that we give up doing what we like with*

our property? Verily, you are the forbearer, right-minded!"﴿ (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the *Ṣayḥah* should come and silence them, as Allāh says:

﴾فَأَخَذَتْهُمُ ٱلصَّيْحَةُ﴿

﴾*So Aṣ-Ṣaiḥah overtook them*﴿ (15:73).

﴾وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ﴿

﴾*And Aṣ-Ṣaiḥah seized the wrongdoers*﴿ (11:94).

And here, they said:

﴾فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ﴿

﴾*So, cause a piece of the heaven to fall on us,*﴿

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

﴾فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ﴿

﴾*so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.*﴿

Muḥammad bin Jarīr narrated from Yazīd Al-Bāhili: "I asked Ibn 'Abbās about this *Āyah*:

﴾فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ﴿

﴾*so the torment of the Day of Shadow seized them.*﴿

He said: 'Allāh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allāh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allāh sent fire upon them.' Ibn 'Abbās said, 'That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"[1]

﴾إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾﴿

[1] Aṭ-Ṭabari 19:394.

﴾Verily, in this is an Āyah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.﴿ (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴿

﴾192. And truly, this is a revelation from the Lord of all that exists,﴿

﴾193. Which the trustworthy Rūḥ (Jibrīl) has brought down.﴿

﴾194. Upon your heart that you may be (one) of the warners,﴿

﴾195. In the plain Arabic language.﴿

The Qur'ān was revealed by Allāh

Here Allāh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

﴿وَإِنَّهُۥ﴿

﴾And truly, this﴿ refers to the Qur'ān, which at the beginning of the *Sūrah* was described as

﴿وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ﴿

﴾and never comes there unto them a Reminder as a recent revelation from the Most Gracious...﴿ (26:5).

﴿لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ﴿

﴾is a revelation from the Lord of Al-'Ālamīn.﴿

means, Allāh has sent it down to you and revealed it to you.

﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾﴿

﴾Which the trustworthy Rūḥ has brought down.﴿

This refers to Jibrīl, peace be upon him. This was the view of more than one of the Salaf: Ibn 'Abbās, Muḥammad bin Ka'b, Qatādah, 'Aṭiyyah Al-'Awfi, As-Suddī, Aḍ-Ḍaḥḥāk, Az-Zuhri and Ibn Jurayj.[1] This is an issue concerning which there is

[1] Aṭ-Ṭabari 19:396.

no dispute. Az-Zuhri said, "This is like the *Āyah*:

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*Say: "Whoever is an enemy to Jibrīl – for indeed he has brought it down to your heart by Allāh's permission, confirming what came before it..."*﴾ (2:97).

﴿عَلَىٰ قَلْبِكَ﴾

﴿*Upon your heart*﴾ 'O Muḥammad, free from any contamination, with nothing added or taken away.'

﴿لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

﴿*that you may be of the warners,*﴾ means, 'so that you may warn people with it of the punishment of Allāh for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴾

﴿*In the plain Arabic language.*﴾ meaning, 'this Qur'ān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾﴾

﴿*196. And verily, it is in the Zubur of the former people.*﴾

﴿*197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?*﴾

﴿*198. And if We had revealed it unto any of the non-Arabs,*﴾

﴿*199. And he had recited it unto them, they would not have believed in it.*﴾

The Qur'ān was mentioned in the Previous Scriptures

Allāh says: this Qur'ān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allāh took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of

Aḥmad:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَىٰةِ وَمُبَشِّرًا
بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي اسْمُهُۥٓ أَحْمَدُ﴾

﴾*And (remember) when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.*﴿ (61:6)

Zubur here refers to Books; *Zubur* is the plural of *Az-Zabūr*, which is also the name used to refer to the Book given to Dāwūd. Allāh says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾﴾

﴾*And everything they have done is noted in the Az-Zubur.*﴿ (54:52),

meaning, it is recorded against them in the books of the angels. Then Allāh says:

﴿أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا بَنِيٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾﴾

﴾*Is it not a sign to them that the learned scholars of the Children of Israel knew it?*﴿

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'ān mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad ﷺ and his mission and his *Ummah* were mentioned in their Books, as was stated by those among them who believed, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others who met the Prophet ﷺ.

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ﴾

﴾*Those who follow the Messenger, the Prophet who can neither read nor write ...*﴿ (7:157)

The Intense Disbelief of Quraysh

Then Allāh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'ān. If this Book with

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا
لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ
ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ
عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ
مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ
جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى
بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى
يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ
كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾
وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ
يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ
بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

ترتيبها ٢٧ — سُورَةُ النَّمْلِ — آياتها ٩٣

all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allāh says:

﴿وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾﴾

﴾*And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.*﴿

And Allāh says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا﴾

﴾*And even if We opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..."*﴿ (15:14-15)

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ﴾

﴾*And even if We had sent down unto them angels, and the dead had spoken unto them...*﴿ (6:111)

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾﴾

﴾*Truly, those, against whom the Word of your Lord has been justified, will not believe.*﴿ (10:96)

﴿كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾
فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟
يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

﴾*200. Thus have We caused it to enter the hearts of the criminals.*﴿

﴾*201. They will not believe in it until they see the painful torment.*﴿

﴾*202. It shall come to them of a sudden, while they perceive it not.*﴿

﴾*203. Then they will say: "Can we be respited?"*﴿

﴾*204. Would they then wish for Our torment to be hastened on?*﴿

﴾*205. Think, if We do let them enjoy for years,*﴿

﴾*206. And afterwards comes to them that which they had been promised.*﴿

﴾*207. All that with which they used to enjoy shall not avail them.*﴿

﴾*208. And never did We destroy a township but it had its warners*﴿

﴾*209. By way of reminder, and We have never been unjust.*﴿

The Deniers will never believe until They see the Torment

Allāh says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

﴾لَا يُؤْمِنُونَ بِهِۦ﴿

﴾*They will not believe in it*﴿, i.e., the truth,

﴾حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴿

﴾*until they see the painful torment.*﴿ means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

﴾فَيَأْتِيَهُم بَغْتَةً﴿

﴾*It shall come to them of a sudden,*﴿ means, the punishment of Allāh will come upon them suddenly,

﴿وَهُمْ لَا يَشْعُرُونَ ۝ فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ۝﴾

﴾*while they perceive it not. Then they will say: "Can we be respited?"*﴿

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allāh – or so they claim. This is like the *Āyah*:

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ﴾

﴾*And warn mankind of the Day when the torment will come unto them*﴿ until:

﴿مَا لَكُم مِّن زَوَالٍ﴾

﴾*that you would not leave*﴿ (14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'awn, when Mūsā prayed against him:

﴿رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*Our Lord! "You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world*﴿ until:

﴿قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

﴾*(Allāh) said: "Verily, the invocation of you both is accepted."*﴿ (10:88-89).

This supplication had an effect on Fir'awn: he did not believe until he saw the painful torment:

﴿حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ﴾

﴾*till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe."*﴿ until:

﴿وَكُنتَ مِنَ ٱلْمُفْسِدِينَ﴾

﴾*and you were one of the mischief-makers*﴿ (10:90-91).

And Allāh says:

﴿فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ﴾

﴾*so when they saw Our punishment, they said: "We believe in*

Allāh Alone..."﴾ (40:84-85).

﴿أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾﴾

﴿*Would they then wish for Our torment to be hastened on?*﴾

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

﴿ٱئْتِنَا بِعَذَابِ ٱللَّهِ﴾

﴿*Bring Allāh's torment upon us*﴾ (29:29). This is as Allāh said:

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ﴾

﴿*And they ask you to hasten on the torment...*﴾ (29:53-55).

Then Allāh says:

﴿أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴿*Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.*﴾

meaning, 'even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?'

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

﴿*The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning*﴾ (79:46).

And Allāh says:

﴿يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ﴾

﴿*Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment*﴾ (2:96).

﴿وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾﴾

﴿*And what will his wealth avail him when he goes down?*﴾ (92:11)

Allāh says here:

﴿مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴾*All that with which they used to enjoy shall not avail them.*﴿

According to an authentic *Ḥadīth*:

«يُؤْتَى بِالْكَافِرِ فَيُغْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا كَانَ فِي الدُّنْيَا، فَيُصْبَغُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ»

«*The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord."*»

meaning: as if nothing ever happened.[1]

Then Allāh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

﴿وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾﴾

﴾*And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.*﴿

This is like the *Āyāt*:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

﴾*And We never punish until We have sent a Messenger*﴿ (17:15).

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا﴾

﴾*And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt.*﴿ until;

[1] Aḥmad 3:203. Muslim recorded a similar narration, no. 2807.

﴿وَأَهْلُهَا ظَـٰلِمُونَ﴾

❴*the people thereof are wrongdoers*❵ (28:59).

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَـٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ
لَمَعْزُولُونَ ﴿٢١٢﴾﴾

❴*210. And it is not the Shayāṭīn (devils) who have brought it down.*❵

❴*211. Neither would it suit them nor are they able.*❵

❴*212. Verily, they have been removed far from hearing it.*❵

The Qur'ān was brought down by Jibrīl, not *Shayṭān*

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy *Rūḥ* (i.e., Jibrīl) who is helped by Allāh,

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَـٰطِينُ ﴿٢١٠﴾﴾

❴*And it is not the Shayāṭīn who have brought it down.*❵

Then He tells us that it could not be the case for three reasons that the *Shayāṭīn* brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the *Shayāṭīn*, Allāh says:

﴿وَمَا يَنۢبَغِى لَهُمْ﴾

❴*Neither would it suit them*❵

﴿وَمَا يَسْتَطِيعُونَ﴾

❴*nor are they able.*❵ meaning, even if they wanted to, they could not do it. Allāh says:

﴿لَوْ أَنزَلْنَا هَـٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَـٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾

❴*Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear*

of Allāh﴿ (59:21).

Then Allāh explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'ān when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'ān was being revealed to the Messenger of Allāh ﷺ, so none of the *Shayāṭīn* could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allāh's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger ﷺ. Allāh says:

﴿إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴾*Verily, they have been removed far from hearing it.*﴿

This is like what Allāh tells us about the *Jinn*:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ
لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾﴾

﴾*And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.*﴿ until;

﴿أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

﴾*or whether their Lord intends for them a right path*﴿ [72:8-10].

﴿فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَاخْفِضْ
جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى
الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي السَّاجِدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٢٢٠﴾﴾

﴾*213. So, invoke not with Allāh another god lest you should be among those who receive punishment.*﴿

﴾*214. And warn your tribe of near kindred.*﴿

﴾*215. And be kind and humble to the believers who follow you.*﴿

﴾*216. Then if they disobey you, say: "I am innocent of what*

you do."﴿

﴾*217. And put your trust in the All-Mighty, the Most Merciful,*﴿

﴾*218. Who sees you when you stand up.*﴿

﴾*219. And your movements among those who fall prostrate.*﴿

﴾*220. Verily, He, only He, is the All-Hearer, the All-Knower.*﴿

The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

﴿فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾﴾

﴾*Then if they disobey you, say: "I am innocent of what you do."*﴿

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

﴿لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَـٰفِلُونَ ﴿٦﴾﴾

﴾*In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴿ (36:6),

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴾*that you may warn the Mother of the Towns and all around it*﴿ (42:7),

﴿وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ﴾

﴾*And warn therewith those who fear that they will be gathered before their Lord*﴿ (6:51),

﴿لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا﴾

﴾that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people.﴿ (19:97),

﴾لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴿

﴾that I may therewith warn you and whomsoever it may reach﴿ (6:19), and

﴾وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴿

﴾but those of the sects that reject it, the Fire will be their promised meeting place﴿ (11:17).

According to *Ṣaḥīḥ Muslim*, [the Prophet ﷺ said:]

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.*»[1]

Many *Ḥadīths* have been narrated concerning the revelation of this *Āyah*, some of which we will quote below:

Imām Aḥmad, may Allāh have mercy on him, recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When Allāh revealed the *Āyah*,

﴾وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴿

﴾*And warn your tribe of near kindred.*﴿, the Prophet ﷺ went to Aṣ-Ṣafā', climbed up and called out,

«يَا صَبَاحَاهُ»

«*O people!*»

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allāh ﷺ said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَّقْتُمُونِي؟»

[1] Muslim 1:134.

«*O Bani 'Abd Al-Muṭṭalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you – would you believe me?*»

They said, "Yes." He said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذَابٍ شَدِيدٍ»

«*Then I warn you of a great punishment that is close at hand.*»

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allāh revealed:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ﴾

﴿*Perish the two hands of Abū Lahab and perish he!*﴾ [111:1][1]

This was also recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'i.[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her said: "When the *Āyah*:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

﴿*And warn your tribe of near kindred*﴾ was revealed, the Messenger of Allāh ﷺ stood up and said:

«يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ»

«*O Fāṭimah daughter of Muḥammad, O Safiyyah daughter of 'Abd Al-Muṭṭalib, O Bani 'Abd Al-Muṭṭalib, I cannot help you before Allāh. Ask me for whatever you want of my wealth.*»[3]
This was recorded by Muslim.[4]

Imām Aḥmad recorded that Qabīsah bin Mukhāriq and Zuhayr bin 'Amr said: "When the *Āyah*:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

[1] Aḥmad 1:307.

[2] *Fatḥ Al-Bāri* 8:206, Muslim 1:193, *Tuḥfat Al-Aḥwadhi* 9:296, An-Nasā'i in *Al-Kubrā* 6:526.

[3] Aḥmad 6:187.

[4] Muslim 1:192.

﴾*And warn your tribe of near kindred.*﴿ was revealed, the Messenger of Allāh ﷺ climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرْبَأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتِفُ: يَا صَبَاحَاهُ»

«*O Bani 'Abd Manāf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.*» And he started to call out, «*O people!*»[1] It was also recorded by Muslim and An-Nasā'ī.[2]

Allāh's saying:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾﴾

﴾*And put your trust in the All-Mighty, the Most Merciful,*﴿

means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

﴾*Who sees you when you stand up.*﴿ means, He is taking care of you. This is like the *Āyah*,

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴾*So wait patiently for the decision of your Lord, for verily, you are under Our Eyes*﴿ (52:48)

Ibn 'Abbās said that the *Āyah*,

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

﴾*Who sees you when you stand up.*﴿

means, "To pray."[3] 'Ikrimah said: "He sees him when he stands and bows and prostrates."[4] Al-Ḥasan said:

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

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[1] Aḥmad 5:60.

[2] Muslim 1:193, An-Nasā'ī in *Al-Kubrā* 6:423.

[3] Al-Qurṭubi 13:144.

[4] Aṭ-Ṭabari 19:412.

﴾*Who sees you when you stand up.*﴿ "When you pray alone."
Aḍ-Ḍaḥḥāk said:

﴾ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾﴿

﴾*Who sees you when you stand up.*﴿ "When you are lying in bed and when you are sitting."[1]
Qatādah said:

﴾ٱلَّذِى يَرَىٰكَ﴿

﴾*Who sees you*﴿ "When you are standing, when you are sitting, and in all other situations."[2]

﴾وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴿

﴾*And your movements among those who fall prostrate.*﴿ Qatādah said:

﴾ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴿

﴾*Who sees you when you stand up. And your movements among those who fall prostrate.*﴿

"When you pray, He sees you when you pray alone and when you pray in congregation."[3] This was also the view of 'Ikrimah, 'Aṭā' Al-Khurāsāni and Al-Ḥasan Al-Baṣri.[4]

﴾إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴿

﴾*Verily, He, only He, is the All-Hearer, the All-Knower.*﴿

He hears all that His servants say and He knows all their movements, as He says:

﴾وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴿

﴾*Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof, when you are doing it*﴿ (10:61).

[1] *Ad-Durr Al-Manthūr* 6:330.
[2] 'Abdur-Razzāq 3:77.
[3] *Ad-Durr Al-Manthūr* 6:331.
[4] Aṭ-Ṭabari 19:413.

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ
كَٰذِبُونَ ﴿٢٢٣﴾ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ
يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ
بَعْدِ مَا ظُلِمُوا۟ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾﴾

﴾*221. Shall I inform you upon whom the Shayāṭin descend?*﴿

﴾*222. They descend on every lying, sinful person (Athīm).*﴿

﴾*223. Who gives ear, and most of them are liars.*﴿

﴾*224. As for the poets, the astray follow them,*﴿

﴾*225. See you not that they speak about every subject in their poetry?*﴿

﴾*226. And that they say what they do not do.*﴿

﴾*227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.*﴿

Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the *Jinn*. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the *Shayāṭīn*, because they have no desire for anything like this Noble Qur'ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

﴿هَلْ أُنَبِّئُكُمْ﴾

﴾*Shall I inform you*﴿ meaning, shall I tell you,

﴿عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾﴾

﴾*upon whom the Shayāṭin descend? They descend on every lying, sinful person (Athīm)*﴿

meaning, one whose speech is lies and fabrication.

﴾أَثِيمٍ﴾

﴾*Athīm*﴿ means, whose deeds are immoral. This is the person upon whom the *Shayāṭīn* descend, fortune-tellers and other sinful liars. The *Shayāṭīn* are also sinful liars.

﴾يُلْقُونَ السَّمْعَ﴾

﴾*Who gives ear,*﴿ means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic *Ḥadīth* recorded by Al-Bukhāri from 'Ā'ishah, may Allāh be pleased with her, who said, "The people asked the Prophet ﷺ about fortune-tellers, and he said:

«إِنَّهُمْ لَيْسُوا بِشَيْءٍ»

«*They are nothing.*»

They said: "O Messenger of Allāh, they say things that come true." The Prophet ﷺ said:

«تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيُقَرْقِرُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ»

«*That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.*»[1]

Al-Bukhāri also recorded that Abu Hurayrah said, "The Prophet ﷺ said:

«إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا [لِلَّذِي قَالَ]: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ - وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَّفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ

[1] *Fatḥ Al-Bāri* 13:545.

الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

«*When Allāh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other*» – and Sufyān illustrated this with a gesture, holding his hand vertically with his fingers outspread – «*when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.*»

This was recorded by Al-Bukhāri.[1]

Al-Bukhāri recorded from 'Ā'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ - وَالْعَنَانُ: الْغَمَامُ - بِالْأَمْرِ [يَكُونُ] فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذْبَةٍ»

«*The angels speak in the clouds about some matter on earth, and the Shayāṭīn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.*»[2]

Refutation of the Claim that the Prophet ﷺ was a Poet

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

[1] *Fatḥ Al-Bāri* 8 :398.

[2] Al-Bukhāri no. 3288

﴾As for the poets, the astray ones follow them.﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "The disbelievers follow the misguided among mankind and the *Jinn*."[1] This was also the view of Mujāhid, 'Abdur-Raḥmān bin Zayd bin Aslam, and others.[2] 'Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the *Āyah*,

﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾﴾

﴾As for the poets, the erring ones follow them.﴿[3]

﴿أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾﴾

﴾See you not that they speak about every subject in their poetry?﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "They indulge in every kind of nonsense."[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "They engage in every kind of verbal art."[5] This was also the view of Mujāhid and others.[6]

﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾

﴾And that they say what they do not do.﴿

Al-'Awfi reported that Ibn 'Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾

﴾As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

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[1] Aṭ-Ṭabari 19:416.
[2] Aṭ-Ṭabari 19:415 416.
[3] *Ad-Durr Al-Manthūr* 6:323.
[4] Aṭ-Ṭabari 19:418.
[5] *Ad-Durr Al-Manthūr* 6:334.
[6] Aṭ-Ṭabari 19:417.

say what they do not do.﴾[1]

What is meant here is that the Messenger ﷺ, to whom this Qur'ān was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾﴾

﴾*And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.*﴿ (36:69),

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾﴾

﴾*That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exits.*﴿ (69:40-43)

The Exception of the Poets of Islām

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*Except those who believe and do righteous deeds,*﴿

Muḥammad bin Isḥāq narrated from Yazīd bin 'Abdullāh bin Qusayt, that Abu Al-Ḥasan Sālim Al-Barrād, the freed servant of Tamīm Ad-Dāri said: "When the *Āyah* –

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

﴾*As for the poets, the erring ones follow them.*﴿

was revealed, Ḥassān bin Thābit, 'Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: "Allāh knew when He revealed this *Āyah* that we are poets. The Prophet ﷺ recited to them the *Āyah*,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*Except those who believe and do righteous deeds,*﴿ and said:

«أَنْتُمْ»

[1] Aṭ-Ṭabari 19:416.

«*(This means) you.*»

﴿وَذَكَرُوا اللَّهَ كَثِيرًا﴾

﴾*and remember Allāh much*﴿. He said:

«أَنْتُمْ»

«*(This means) you.*»

﴿وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا﴾

﴾*and vindicate themselves after they have been wronged.*﴿ He said:

«أَنْتُمْ»

«*(This means) you.*»

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr from the narration of Ibn Isḥāq.[1]

But this *Sūrah* was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all *Mursal* and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the *Jāhiliyyah* who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] 'Abdullāh bin Az-Zab'ari said when he became Muslim:

"O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the *Shayṭān* during the years of misguidance, and whoever inclines towards his way is in a state of loss."

Similarly, Abu Sufyān bin Al-Ḥārith bin 'Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

[1] Aṭ-Ṭabari 19:420. This is not authentic as the author mentions below. There is a narration from Ibn 'Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.

mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allāh ﷺ. He began to praise the Messenger of Allāh ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

﴿وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟﴾

﴾and vindicate themselves after they have been wronged.﴿

Ibn 'Abbās said, "They responded in kind to the disbelievers who used to ridicule the believers in verse."[1] This was also the view of Mujāhid, Qatādah and several others.[2] It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Hassān:

«اهْجُهُمْ»

«*Ridicule them in verse.*» Or he said:

« هَاجِهِمْ وَجِبْرِيلُ مَعَكَ»

«*Ridicule them in verse, and Jibrīl is with you.*»[3]

Imām Aḥmad recorded that Ka'b bin Mālik said to the Prophet ﷺ, "Allāh has revealed what He revealed about the poets. The Messenger of Allāh ﷺ said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ»

«*The believer wages Jihād with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.*»[4]

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

﴾And those who do wrong will come to know by what overturning they will be overturned.﴿

This is like the *Āyah*,

﴿يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ﴾

[1] Aṭ-Ṭabari 19:420.

[2] Aṭ-Ṭabari 19:419-420.

[3] *Fatḥ Al-Bāri* 6:351.

[4] Aḥmad 6:387.

﴾The Day when their excuses will be of no profit to wrongdoers﴿ (40:52).

According to the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.»[1]

Qatādah bin Di'āmah said concerning the *Āyah* –

﴾وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ﴿

﴾And those who do wrong will come to know by what overturning they will be overturned.﴿

this refers to the poets and others.

This is the end of the *Tafsīr Sūrat Ash-Shu'arā'*. Praise be to Allāh, Lord of the worlds.

[1] Aḥmad 2:106.

The *Tafsīr* of *Sūrat An-Naml* (Chapter - 27)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

الجزء التاسع عشر ٣٧٧ سورة النمل

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ
لِلْمُؤْمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ
وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن
لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم
مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا
جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ
فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰ لَا تَخَفْ
إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ
سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ
﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

﴿طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ
وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ
لِلْمُؤْمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ
يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ
يَعْمَهُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ
ٱلْعَذَابِ وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ
ٱلْأَخْسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ
مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾﴾

﴾1. Ṭa Sīn. These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.﴿

﴾2. A guide and glad tidings for the believers.﴿

﴾3. Those who perform the Ṣalāh and give the Zakāh and they believe with certainty in the Hereafter.﴿

﴾4. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.﴿

﴾5. *They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.*﴿

﴾6. *And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.*﴿

The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh

In (the comments on) *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrahs*.

﴿تِلْكَ ءَايَـٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ﴾

﴾*These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.*﴿

It is plain and evident.

﴿هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾﴾

﴾*A guide and glad tidings for the believers.*﴿

meaning, guidance and good news may be attained from the Qur'ān for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay *Zakāh* and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the *Āyāt*:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ﴾

﴾*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..."*﴿ (41:44).

﴿لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾﴾

﴾*that you may give glad tidings to those who have Taqwā, and warn with it the Ludd (most quarrelsome) people*﴿ (19:97).

Allāh says here:

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ﴾

﴾*Verily, those who believe not in the Hereafter,*﴿

meaning, those who deny it and think that it will never happen,

﴿زَيَّنَّا لَهُمْ أَعْمَـٰلَهُمْ فَهُمْ يَعْمَهُونَ﴾

﴾We have made their deeds fair seeming to them, so that they wander about blindly.﴿

means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allāh says:

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

﴾And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time﴿ (6:110).

﴿أُولَـٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ﴾

﴾They are those for whom there will be an evil torment.﴿

in this world and the Hereafter.

﴿وَهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْأَخْسَرُونَ﴾

﴾And in the Hereafter they will be the greatest losers.﴿

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

﴿وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾﴾

﴾And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.﴿

﴿وَإِنَّكَ﴾

﴾And verily, you﴿ O Muḥammad. Qatādah said:

﴿لَتُلَقَّى﴾

﴾are being taught﴿ "Are receiving."

﴿ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ﴾

﴾the Qur'ān from One, All-Wise, All-Knowing.﴿

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allāh says:

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ
وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾
وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ
وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ
لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟
مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ
﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ
نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا
تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ
ٱلْغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ
أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ
أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴾And the Word of your Lord has been fulfilled in truth and in justice﴿ (6:115).

﴿إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ
نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم
بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى
ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا
رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ
يُعَقِّبْ ۚ يَٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ
لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَن ظَلَمَ ثُمَّ
بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ
رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا
مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾﴾

﴾7. (Remember) when Mūsā said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves."﴿

﴾8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allāh, the Lord of all that exists."﴿

﴾9. "O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise."﴿

﴾10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā! Fear not: verily, the Messengers fear not in front of Me."﴿

﴾11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful."﴿

﴾12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious."﴿

﴾13. But when Our Āyāt came to them, clear to see, they said: "This is a manifest magic."﴿

﴾14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.﴿

The Story of Mūsā and the End of Fir'awn

Here Allāh tells His Messenger Muḥammad ﷺ about what happened to Mūsā, peace be upon him, how Allāh chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir'awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allāh says:

﴾إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ﴿

﴾when Mūsā said to his household﴿,

meaning, remember when Mūsā was traveling with his family and lost his way. This was at night, in the dark. Mūsā had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

﴾لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ﴿

﴾to his household: "Verily, I have seen a fire; I will bring you from there some information..."﴿ meaning, 'about the way we should take.'

﴾أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ﴿

﴾or I will bring you a burning ember, that you may warm yourselves.﴿

meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allāh says:

﴾فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا﴿

﴾But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!"﴿

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn 'Abbās and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn 'Abbās, it was the Light of the Lord of the worlds.[1] Mūsā stood amazed by what he was seeing, and

﴾نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ﴿

﴾he was called: "Blessed is whosoever is in the fire..."﴿

Ibn 'Abbās said, "This means, Holy is (whosoever is in the fire)."[2]

﴾وَمَنْ حَوْلَهَا﴿

﴾and whosoever is round about it﴿ means, of the angels. This was the view of Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan and Qatādah.[3]

﴾وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴿

﴾And glorified be Allāh, the Lord of all that exists﴿,

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly

[1] Aṭ-Ṭabari 19:428.
[2] Aṭ-Ṭabari 19:428.
[3] Aṭ-Ṭabari 19:429, *Al-Muḥarrar Al-Wajīz* 4:250, *Ad-Durr Al-Manthūr* 6:341

unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

﴿يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾﴾

﴾*O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.*﴿

Allāh told him that the One Who was addressing him was his Lord Allāh, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Mūsā threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allāh says:

﴿فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ﴾

﴾*But when he saw it moving as if it were a Jānn (snake).*﴿

Jānn refers to a type of snake that is the fastest-moving and most agile. When Mūsā saw that with his own eyes,

﴿وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ﴾

﴾*he turned in flight, and did not look back.*﴿

meaning, he did not turn around, because he was so afraid. Allāh's saying:

﴿يَـٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ﴾

﴾*O Mūsā! Fear not: verily, the Messengers fear not in front of Me.*﴿

means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

﴿إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾﴾

﴾*Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.*﴿

This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it

up and repents and turns to Allāh, Allāh will accept his repentance, as He says:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

﴿*And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtadā.*[1]﴾ (20:82)

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ﴾

﴿*And whoever does evil or wrongs himself...*﴾ (4:110).

And there are many other *Āyāt* which say the same.

﴿وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

﴿*And put your hand into the opening of your garment, it will come forth white without hurt.*﴾

This is another sign, further brilliant proof of the ability of Allāh to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allāh commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

﴿فِى تِسْعِ ءَايَٰتٍ﴾

﴿*among the nine signs*﴾ means, 'these are two of the nine signs which you will be supported with and which will serve as proof for you.'

﴿إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ﴾

﴿*to Fir'awn and his people. Verily, they are a people who are rebellious.*﴾

These were the nine signs of which Allāh said:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾

﴿*And indeed We gave Mūsā nine clear signs*﴾ (17:101) – as we have stated there.[2]

﴿فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً﴾

[1] Meaning, he is guided. See the *Tafsīr* of *Sūrah Ṭa Ha* (20:82).

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Isrā* (17:101)

﴾*But when Our Āyāt came to them, clear to see,*﴿, i.e., clear and obvious,

﴾قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ﴿

﴾*they said: "This is a manifest magic".*﴿

They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

﴾وَجَحَدُوا بِهَا﴿

﴾*And they belied them*﴿ means, verbally,

﴾وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ﴿

﴾*though they themselves were convinced thereof.*﴿

means, they knew deep down that this was truth from Allāh, but they denied it and were stubborn and arrogant.

﴾ظُلْمًا وَعُلُوًّا﴿

﴾*wrongfully and arrogantly*﴿ means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allāh said:

﴾فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴿

﴾*So, see what was the end of the mischief-makers.*﴿

meaning, 'see, O Muḥammad, what were the consequences of their actions when Allāh destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, 'O you who disbelieve in Muḥammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muḥammad ﷺ is nobler and greater than Mūsā, and his proof is stronger than that of Mūsā, for the signs that Allāh has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

﴾وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ
ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰٓ إِذَآ
أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ
وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ
أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ
ٱلصَّٰلِحِينَ ﴿١٩﴾﴾

﴿15. And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All praise be to Allāh, Who has preferred us above many of His believing servants!"﴾

﴿16. And Sulaymān inherited from Dāwud. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace."﴾

﴿17. And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).﴾

﴿18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."﴾

﴿19. So he (Sulaymān) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants."﴾

Dāwud and Sulaymān (peace be upon them), the organization of Sulaymān's Troops and His passage through the Valley of the Ants

Here Allāh tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dāwud (David) and his son Sulaymān (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَـٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾﴾

﴾And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All the praises and thanks be to Allāh, Who has preferred us above many of His believing servants!"﴿

﴿وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ﴾

﴾And Sulaymān inherited from Dāwud.﴿ means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulaymān would not have been singled out from among the sons of Dāwud, as Dāwud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَاهُ فَهُوَ صَدَقَةٌ»

«We Prophets cannot be inherited from; whatever we leave behind is charity.»[1]

And Sulaymān said:

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ﴾

﴾O mankind! We have been taught the language of birds, and we have been given from everything.﴿

Here Sulaymān was speaking of the blessings that Allāh bestowed upon him, by giving him complete authority and power, whereby mankind, the *Jinn* and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allāh and His Messenger ﷺ told us. Allāh enabled Sulaymān to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymān said:

﴿عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ﴾

[1] *Tuhfat Al-Ahwadhi* 5:234. Similar was recorded by Al-Bukhārī no. 6727.

﴾We have been taught the language of birds, and we have been given from everything.﴿

i.e., all things that a king needs.

﴿إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ﴾

﴾This, verily, is an evident grace.﴿ means, 'this is clearly the blessings of Allāh upon us.'

﴿وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾﴾

﴾And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order.﴿

means, all of Sulaymān's troops of *Jinn*, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the *Jinn*, and the birds flying above his head. When it was hot, they would shade him with their wings.

﴿فَهُمْ يُوزَعُونَ﴾

﴾and they all were set in battle order.﴿

The first and the last of them were brought together, so that none of them would step out of place. Mujāhid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays."[1]

﴿حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ﴾

﴾Till, when they came to the valley of the ants,﴿

meaning, when Sulaymān, the soldiers and the army with him crossed the valley of the ants,

﴿قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ﴾

﴾one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."﴿

Sulaymān, peace be upon him, understood what the ant said,

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ

[1] Aṭ-Ṭabari 19:500, 501.

﴿وَأَنْ أَعْمَلَ صَـٰلِحًا تَرْضَىٰهُ﴾

﴿So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,﴾

meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

﴿وَأَنْ أَعْمَلَ صَـٰلِحًا تَرْضَىٰهُ﴾

﴿and that I may do righteous good deeds that will please You,﴾

means, 'deeds that You love which will earn Your pleasure.'

﴿وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّـٰلِحِينَ﴾

﴿and admit me by Your mercy among Your righteous servants.﴾

means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

﴿وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُۥ عَذَابًا
شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَـٰنٍ مُّبِينٍ ﴿٢١﴾﴾

﴿20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴾

﴿21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason."﴾

The Absence of the Hoopoe

Mujāhid, Sa'īd bin Jubayr and others narrated from Ibn 'Abbās and others that the hoopoe was an expert who used to show Sulaymān where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed

him where the water was, Sulaymān would command the *Jinn* to dig in that place until they brought water from the depths of the earth. One day Sulaymān went to some open land and checked on the birds, but he could not see the hoopoe.

﴿فَقَالَ مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ﴾

﴾and (Sulaymān) said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴿

One day 'Abdullāh bin 'Abbās told a similar story, and among the people was a man from the Khawārij whose name was Nāfi' bin Al-Azraq, who often used to raise objections to Ibn 'Abbās. He said to him, "Stop, O Ibn 'Abbās; you will be defeated (in argument) today!" Ibn 'Abbās said: "Why?" Nāfi' said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn 'Abbās said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbās in argument, I would not even answer." Then he said to Nāfi': "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nāfi' said: "By Allāh I will never dispute with you concerning anything in the Qur'ān."[1]

﴿لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا﴾

﴾I will surely punish him with a severe torment﴿

Al-A'mash said, narrating from Al-Minhāl bin 'Amr from Sa'īd that Ibn 'Abbās said: "He meant, by plucking his feathers."[2] 'Abdullāh bin Shaddād said: "By plucking his feathers and exposing him to the sun."[3] This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

﴿أَوْ لَأَاْذْبَحَنَّهُۥٓ﴾

﴾or slaughter him,﴿ means, killing him.

[1] Al-Qurṭubi 13:177 178.
[2] Aṭ-Ṭabari 19:443.
[3] Aṭ-Ṭabari 19:443.

إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا
عَرۡشٌ عَظِيمٞ ٢٣ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ مِن
دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ
فَهُمۡ لَا يَهۡتَدُونَ ٢٤ أَلَّا يَسۡجُدُواْۤ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا تُعۡلِنُونَ ٢٥ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ۩ ٢٦ ۞ قَالَ سَنَنظُرُ
أَصَدَقۡتَ أَمۡ كُنتَ مِنَ ٱلۡكَٰذِبِينَ ٢٧ ٱذۡهَب بِّكِتَٰبِي هَٰذَا
فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ٢٨ قَالَتۡ يَٰٓأَيُّهَا
ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ٢٩ إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ
ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣٠ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ٣١
قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا كُنتُ قَاطِعَةً أَمۡرًا حَتَّىٰ
تَشۡهَدُونِ ٣٢ قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ وَٱلۡأَمۡرُ إِلَيۡكِ
فَٱنظُرِي مَاذَا تَأۡمُرِينَ ٣٣ قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً
أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۚ وَكَذَٰلِكَ يَفۡعَلُونَ ٣٤
وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ يَرۡجِعُ ٱلۡمُرۡسَلُونَ ٣٥

﴿أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ﴾

﴿*unless he brings me a clear reason.*﴾ i.e., a valid excuse. Sufyān bin 'Uyaynah and 'Abdullāh bin Shaddād said: "When the hoopoe came back, the other birds said to him: "What kept you? Sulaymān has vowed to shed your blood." The hoopoe said: "Did he make any exception [did he say 'unless']?" They said, "Yes, he said:

﴿لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ ٢١﴾

﴿*I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.*﴾ The hoopoe said, "Then I am saved."

﴿فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٖ يَقِينٍ ٢٢ إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا عَرۡشٌ عَظِيمٞ ٢٣ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ فَهُمۡ لَا يَهۡتَدُونَ ٢٤ أَلَّا يَسۡجُدُواْۤ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا تُعۡلِنُونَ ٢٥ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ۩ ٢٦﴾

﴿22. *But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news."*﴾

﴿23. *"I found a woman ruling over them, she has been given*

all things, and she has a great throne."﴾

﴿*24. "I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them to prevent them from the way, so they have no guidance."*﴾

﴿*25. So they do not prostrate themselves before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.*﴾

﴿*26. Allāh, La ilāha illā Huwa, the Lord of the Supreme Throne!"*﴾

How the Hoopoe came before Sulaymān and told Him about Saba'

Allāh says:

﴿فَمَكَثَ غَيْرَ بَعِيدٍ﴾

﴿*But (the hoopoe) stayed not long,*﴾

meaning, he was absent for only a short time. Then he came and said to Sulaymān:

﴿أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ﴾

﴿*I have grasped which you have not grasped*﴾ meaning, 'I have come to know something that you and your troops do not know.'

﴿وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ﴾

﴿*and I have come to you from Saba' with true news.*﴾

meaning, with true and certain news. Saba' (Sheba) refers to Ḥimyar, they were a dynasty in Yemen. Then the hoopoe said:

﴿إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ﴾

﴿*I found a woman ruling over them,*﴾

Al-Ḥasan Al-Baṣri said, "This is Bilqīs bint Sharāḥīl, the queen of Saba'."[1] Allāh's saying:

﴿وَأُوتِيَتْ مِن كُلِّ شَىْءٍ﴾

﴿*she has been given all things,*﴾ means, all the conveniences of

[1] *Ad-Durr Al-Manthūr* 6:351.

this world that a powerful monarch could need.

﴿وَلَهَا عَرْشٌ عَظِيمٌ﴾

﴾*and she has a great throne.*﴿ meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

﴿وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ﴾

> ﴾*I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has prevented them from the way,*﴿

meaning, from the way of truth,

﴿فَهُمْ لَا يَهْتَدُونَ﴾

﴾*so they have no guidance.*﴿

Allāh's saying:

﴿وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ۝٢٤ أَلَّا يَسْجُدُوا لِلَّهِ﴾

> ﴾*and Shayṭān has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allāh.*﴿

They do not know the way of truth, prostrating only before Allāh alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the *Āyah*:

﴿وَمِنْ ءَايَٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝٣٧﴾

> ﴾*And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you indeed worship Him.*﴿ (41:37)

﴿الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَٰوَٰتِ وَالْأَرْضِ﴾

﴾*Who brings to light what is hidden in the heavens and the earth,*﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "He knows everything that is hidden in the heavens and on earth."[1]

This was also the view of 'Ikrimah, Mujāhid, Sa'īd bin Jubayr, Qatādah and others.[2] His saying:

﴿وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

﴾*and knows what you conceal and what you reveal.*﴿

means, He knows what His servants say and do in secret, and what they say and do openly. This is like the *Āyah*:

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾﴾

﴾*It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day*﴿ (13:10).

His saying:

﴿اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۩ ﴿٢٦﴾﴾

﴾*Allāh, Lā ilāha illā Huwa, the Lord of the Supreme Throne!*﴿

means, He is the One to be called upon, Allāh, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allāh alone, it would have been forbidden to kill him.

Imām Aḥmad, Abu Dāwud and Ibn Mājah recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is *Ṣaḥīḥ*.[3]

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[1] *Ad-Durr Al-Manthūr* 6:352.

[2] Aṭ-Ṭabari 19:445, 'Abdur-Razzāq 3:81, *Ad-Durr Al-Manthūr* 6:352

[3] Aḥmad 1:332, Abu Dāwud 5:418, Ibn Mājah 2:1074, also narrated from Ibn 'Abbās.

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾

﴾27. (Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴿

﴾28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return."﴿

﴾29. She said: "O chiefs! Verily, here is delivered to me a noble letter,"﴿

﴾30. "Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful;'﴿

﴾31. 'Be you not exalted against me, but come to me submitting (as Muslims).' "﴿

Sulaymān's Letter to Bilqīs

Allāh tells us what Sulaymān said to the hoopoe when he told him about the people of Saba' and their queen:

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾﴾

﴾(Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴿

meaning, 'are you telling the truth'?

﴿أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ﴾

﴾or you are (one) of the liars.﴿ meaning, 'or are you telling a lie in order to save yourself from the threat I made against you?'

﴿ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾﴾

﴾Go you with this letter of mine and deliver it to them then draw back from them and see what they return.﴿

Sulaymān wrote a letter to Bilqīs and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqīs, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of

good manners. Bilqīs was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

﴿إِنَّهُۥ مِن سُلَيْمَـٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾

﴾*it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'*﴿

So she gathered her commanders and ministers and the leaders of her land, and said to them:

﴿يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَـٰبٌ كَرِيمٌ﴾

﴾*"O chiefs! Verily, here is delivered to me a noble letter."*﴿

She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

﴿إِنَّهُۥ مِن سُلَيْمَـٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾

﴾*Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'*﴿

Thus they knew that it was from Allāh's Prophet Sulaymān, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

﴿أَلَّا تَعْلُوا۟ عَلَىَّ﴾

﴾*Be you not exalted against me,*﴿ Qatādah said: "Do not be arrogant with me.

﴿وَأْتُونِى مُسْلِمِينَ﴾

﴾*but come to me submitting (as Muslims).*﴿"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said: "Do not refuse or be too arrogant to come to me

﴿وَأْتُونِى مُسْلِمِينَ﴾

﴾*but come to me submitting (as Muslims).*﴿"[2]

[1] *Ad-Durr Al-Manthūr* 6:354.

[2] Aṭ-Ṭabari 19:453.

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أُولُو قُوَّةٍ
وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ
يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾﴾

﴾32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me."﴿

﴾33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."﴿

﴾34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do."﴿

﴾35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."﴿

Bilqīs consults with Her Chiefs

When she read Sulaymān's letter to them and consulted with them about this news, she said:

﴿يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ﴾

﴾"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."﴿

meaning, 'until you come together and offer me your advice.'

﴿قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ﴾

﴾They said: "We have great strength, and great ability for war..."﴿

They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

﴿وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ﴾

﴾but it is for you to command; so think over what you will command.﴿

meaning, 'we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn 'Abbās said:

فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ
ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم
بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾ قَالَ
يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾
قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى
عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ
بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا
مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا
نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ
أَهَٰكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُۥ هُوَ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ
﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ
﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن
سَاقَيْهَا قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّى
ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾

"Bilqīs said:

﴿إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً﴾

﴿Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.﴾ And Allāh said:

﴿وَكَذَٰلِكَ يَفْعَلُونَ﴾

﴿And thus they do.﴾[1] Then she resorted to peaceful means, seeking a truce and trying to placate Sulaymān, and said:

﴿وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾﴾

﴿But verily, I am going to send him a present, and see with what the messengers return.﴾

meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatādah said: "May Allāh have mercy on her and be pleased with her – how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn 'Abbās and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a

[1] Aṭ-Ṭabari 19:455.

Prophet, so follow him."[1]

﴿فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَـٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَـٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ۝٣٦ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَـٰغِرُونَ ۝٣٧﴾

﴾36. So, when (the messengers with the gift) came to Sulaymān, he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"﴿

﴾37. "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."﴿

The Gift and the Response of Sulaymān

More than one of the scholars of *Tafsīr* among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulaymān, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

﴿أَتُمِدُّونَنِ بِمَالٍ﴾

﴾"Will you help me in wealth?"﴿ meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your *Shirk* and your kingdom?'

﴿فَمَآ ءَاتَـٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَـٰكُم﴾

﴾What Allāh has given me is better than that which He has given you!﴿

means, 'what Allāh has given to me of power, wealth and troops, is better than that which you have.'

﴿بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ﴾

﴾Nay, you rejoice in your gift!﴿ means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islām or the sword.'

﴿ٱرْجِعْ إِلَيْهِمْ﴾

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[1] Aṭ-Ṭabari 19:455.

﴾*Go back to them*﴿ means, with their gift,

﴾فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا﴿

﴾*We verily, shall come to them with armies that they cannot resist,*﴿

they have no power to match them or resist them.

﴾وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً﴿

﴾*and we shall drive them out from there in disgrace,*﴿

'we shall drive them out in disgrace from their land.'

﴾وَهُمْ صَٰغِرُونَ﴿

﴾*and they will be abased.*﴿ means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Sulaymān said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulaymān and intending to follow him in Islām. When Sulaymān, peace be upon him, realized that they were coming to him, he rejoiced greatly.

﴾قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ
بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ
بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ
أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾﴿

﴾*38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?"*﴿

﴾*39. An 'Ifrīt from the Jinn said: "I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work."*﴿

﴾*40. One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful."*﴿

How the Throne of Bilqīs was brought in an Instant

Muḥammad bin Isḥāq reported from Yazīd bin Rūmān: "When the messengers returned with word of what Sulaymān said, she said: 'By Allāh, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulaymān with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulaymān sent the *Jinn* to bring him news of her progress and route every day and night, then when she drew near, he gathered together the *Jinns* and humans who were under his control and said:

﴿يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ﴾

﴾O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?﴿."[1]

﴿قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ﴾

﴾An 'Ifrīt from the Jinn said:﴿

Mujāhid said, "A giant *Jinn.*" Abu Ṣāliḥ said, "It was as if he was a mountain."[2]

﴿أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ﴾

﴾I will bring it to you before you rise from your place.﴿

Ibn 'Abbās, may Allāh be pleased with him, said, "Before you get up from where you are sitting."[3]

[1] Aṭ-Ṭabari 9:520.

[2] *Ad-Durr Al-Manthūr* 6:359.

[3] Al-Baghawi 3:420.

As-Suddī and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

﴿وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ﴾

﴿And verily, I am indeed strong and trustworthy for such work.﴾

Ibn 'Abbās said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulaymān, upon him be peace, said, "I want it faster than that."[1] From this it seems that Sulaymān wanted to bring this throne as a demonstration of the greatness of the power and authority that Allāh had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqīs and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulaymān said, "I want it faster than that,

﴿قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَـٰبِ﴾

﴿One with whom was knowledge of the Scripture said:﴾

Ibn 'Abbās said, "This was Āṣif, the scribe of Sulaymān." It was also narrated by Muḥammad bin Isḥāq from Yazīd bin Rūmān that he was Āṣif bin Barkhiyā' and he was a truthful believer who knew the Greatest Name of Allāh.[2]

Qatādah said: "He was a believer among the humans, and his name was Āṣif."

﴿أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ﴾

﴿I will bring it to you within the twinkling of an eye!﴾

Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allāh, may He be exalted. Mujāhid said: "He said, O Owner of majesty and honor."[3]

[1] Al-Baghawi 3:420.

[2] Al-Baghawi 3:420.

[3] Aṭ-Ṭabari 19:466.

When Sulaymān and his chiefs saw it before them,

﴿قَالَ هَٰذَا مِن فَضْلِ رَبِّى﴾

﴾he said: "This is by the grace of my Lord..."﴿

meaning, 'this is one of the blessings which Allāh has bestowed upon me.'

﴿لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ﴾

﴾to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;﴿

This is like the *Āyāt*:

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ وَمَنْ أَسَآءَ فَعَلَيْهَا﴾

﴾Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.﴿ (41:46)

﴿وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾﴾

﴾and whosoever does righteous good deed, then such will prepare a good place for themselves.﴿ (30:44).

﴿وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ﴾

﴾and whoever is ungrateful, certainly my Lord is Rich, Bountiful.﴿

He has no need of His servants or their worship.

﴿كَرِيمٌ﴾

﴾Bountiful﴿ He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Mūsā said:

﴿إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴾If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.﴿ (14:8).

It is recorded in *Ṣaḥīḥ Muslim*:

«يَقُولُ اللهُ تَعَالَى: يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا

عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«Allāh, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allāh, and whoever finds otherwise, let him blame no one but himself."»[1]

﴿قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُۥ هُوَ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾﴾

﴾41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."﴿

﴾42. So when she came, it was said, "Is your throne like this?" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allāh (as Muslims)."﴿

﴾43. And Ṣaddaha that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.﴿

﴾44. It was said to her: "Enter Aṣ-Ṣarḥ," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaymān said: "Verily, it is a Ṣarḥ Mumarrad of Qawārīr." She said: "My Lord! Verily, I have

[1] Muslim 4:1994.

wronged myself, and I submit, together with Sulaymān to Allāh, the Lord of all that exits."﴾

The Test of Bilqīs

When Sulaymān brought the throne of Bilqīs before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not? So he said:

﴿نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ﴾

﴾*Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.*﴿

Ibn 'Abbās said: "Remove some of its adornments and parts."[1] Mujāhid said: "He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered." 'Ikrimah said, "They added some things and took some things away." Qatādah said, "It was turned upside down and back to front, and some things were added and some things were taken away."[2]

﴿فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ﴾

﴾*So when she came, it was said: "Is your throne like this?"*﴿

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

﴿كَأَنَّهُۥ هُوَ﴾

﴾*(It is) as though it were the very same.*﴿ This is the ultimate in intelligence and strong resolve.

[1] Aṭ-Ṭabari 19:469.

[2] Aṭ-Ṭabari 19:469.

﴿وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

﴾Knowledge was bestowed on us before her, and we had submitted to Allāh.﴿

Mujāhid said, "This was spoken by Sulaymān."[1]

﴿وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾﴾

﴾And Ṣaddaha that which she used to worship besides Allāh has prevented her, for she was of a disbelieving people.﴿

This is a continuation of the words of Sulaymān – according to the opinion of Mujāhid and Saʿīd bin Jubayr, may Allāh be pleased with them both – i.e., Sulaymān said:

﴿وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

﴾Knowledge was bestowed on us before her, and we had submitted to Allāh.﴿

and what stopped her from worshipping Allāh alone was

﴿مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ﴾

﴾that which she used to worship besides Allāh, for she was of a disbelieving people.﴿

What Mujāhid and Saʿīd said is good; it was also the view of Ibn Jarīr.[2] Then Ibn Jarīr said, "It could be that the subject of the verb.

﴿وَصَدَّهَا﴾

﴾And Ṣaddaha﴿ refers to Sulaymān or to Allāh, so that the phrase now means:

﴿مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ﴾

﴾She would not worship anything over than Allāh.﴿

﴿إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ﴾

﴾for she was of a disbelieving people.﴿ I say: the opinion of Mujāhid is supported by the fact that she declared her Islām after she entered the *Ṣarḥ*, as we shall see below.

[1] Aṭ-Ṭabari 19:471.

[2] Aṭ-Ṭabari 19:472

﴿قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا﴾

﴾It was said to her: "Enter Aṣ-Ṣarḥ" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.﴿

Sulaymān had commanded the *Shayāṭīn* to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

Verily, it is a *Ṣarḥ Mumarrad* of *Qawārīr*

Ṣarḥ means a palace or any lofty construction. Allāh says of Fir'awn – may Allāh curse him – that he said to his minister Hāmān:

﴿ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ﴾

﴾Build me a Ṣarḥ that I may arrive at the ways.﴿ (40:36-37)

Ṣarḥ is also used to refer to the high constructed palaces in Yemen. *Mumarrad* means sturdily constructed and smooth.

﴿مِّن قَوَارِيرَ﴾

﴾of Qawārīr﴿ means, made of glass, i.e., it was built with smooth surfaces. *Mārid* is a fortress in Dawmat Al-Jandal. What is meant here is that Sulaymān built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allāh had given him and how majestic his position was, she submitted to the command of Allāh and acknowledged that he was a noble Prophet, so she submitted to Allāh and said:

﴿رَبِّ إِنِّى ظَلَمْتُ نَفْسِى﴾

﴾My Lord! Verily, I have wronged myself,﴿

meaning, by her previous disbelief and *Shirk* and by the fact that she and her people had worshipped the sun instead of Allāh.

﴿وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴾and I submit, together with Sulaymān to Allāh, the Lord of all that exists.﴿

الجزء التاسع عشر ٣٨١ سورة النمل

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَـٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا
هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَـٰقَوْمِ لِمَ تَسْتَعْجِلُونَ
بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَـٰٓئِرُكُمْ
عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ
رَهْطٍ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا۟
تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا
مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَـٰدِقُونَ ﴿٤٩﴾ وَمَكَرُوا۟ مَكْرًا
وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ
كَانَ عَـٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ
﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ
لَـَٔايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ
ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

meaning, following the religion of Sulaymān, worshipping Allāh alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

﴿وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَـٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَـٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَـٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾﴾

﴾45. And indeed We sent to Thamūd their brother Ṣāliḥ, (saying): "Worship Allāh." Then look! They became two parties quarreling with each other.﴿

﴾46. He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the forgiveness of Allāh, that you may receive mercy?"﴿

﴾47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allāh; nay, but you are a people that are being tested."﴿

Ṣāliḥ and Thamūd

Allāh tells us about Thamūd and how they responded to their Prophet Ṣāliḥ, when Allāh sent him to call them to worship Allāh alone, with no partner or associate.

﴿فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ﴾

﴾Then look! They became two parties quarreling with each other.﴿

Mujāhid said, "These were believers and disbelievers."[1] This is like the *Āyah*,

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ
صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا
إِنَّا بِالَّذِي ءَامَنتُم بِهِ كَافِرُونَ ﴿٧٦﴾﴾

﴾The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴿ (7:75-76)

﴿قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ﴾

﴾He said: "O my people! Why do you seek to hasten the evil before the good?"﴿

meaning, 'why are you praying for the punishment to come, and not asking Allāh for His mercy?' Then he said:

﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ﴾

﴾"Why seek you not the forgiveness of Allāh, that you may receive mercy?" They said: "We augur an omen from you and those with you."﴿

This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Ṣāliḥ and his companions." Mujāhid said, "They regarded them as bad omens."[2] This is similar to what Allāh said about the people of Fir'awn:

﴿فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُ﴾

[1] Aṭ-Ṭabari 19:475.

[2] *Ad-Durr Al-Manthūr* 6:369.

﴾*But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Mūsā and those with him*﴿ (7:131).

And Allāh says:

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ﴾

﴾*And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh."*﴿ (4:78)

i.e., by virtue of His will and decree.

And Allāh tells us about the dwellers of the town, when the Messengers came to them:

﴿قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ﴾

﴾*They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!*﴿ (36:18)

And these people [Thamūd] said:

﴿اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَائِرُكُمْ عِندَ اللَّهِ﴾

﴾*"We augur an omen from you and those with you." He said: "Your omen is of Allāh;*﴿

meaning, Allāh will punish you for that.

﴿بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ﴾

﴾*nay, but you are a people that are being tested.*﴿

Qatādah said: "You are being tested to see whether you will obey or disobey."[1] The apparent meaning of the phrase

﴿تُفْتَنُونَ﴾

﴾*are being tested*﴿ is: you will be left to get carried away in your state of misguidance.

[1] *Ad-Durr Al-Manthūr* 6:369.

﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ
لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا
وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا
دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾﴾

﴾48. And there were in the city nine Rahṭin, who made mischief in the land, and would not reform.﴿

﴾49. They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"﴿

﴾50. So, they plotted a plot, and We planned a plan, while they perceived not.﴿

﴾51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.﴿

﴾52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Āyah for people who know.﴿

﴾53. And We saved those who believed, and had Taqwā of Allāh.﴿

The Plot of the Mischief-Makers and the End of the People of Thamūd

Allāh tells us about the evildoers of Thamūd and their leaders who used to call their people to misguidance and disbelief, and to deny Ṣāliḥ. Eventually they killed the she-camel and were about to kill Ṣāliḥ too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allāh says:

﴿وَكَانَ فِي الْمَدِينَةِ﴾

﴾And there were in the city﴿ meaning, in the city of Thamūd,

﴿تِسْعَةُ رَهْطٍ﴾

﴾*nine Raht,*﴿ meaning, nine people,

﴿يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

﴾*who made mischief in the land, and would not reform.*﴿

They forced their opinions on the people of Thamūd, because they were the leaders and chiefs. Al-'Awfi reported that Ibn 'Abbās said: "These were the people who killed the she-camel,"[1] Meaning, that happened upon their instigation, may Allāh curse them. Allāh says:

﴿فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾﴾

﴾*But they called their comrade and he took (a sword) and killed (the she-camel).*﴿ (54:29)

﴿إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾﴾

﴾*When the most wicked man among them went forth (to kill the she-camel).*﴿ (91:12)

'Abdur-Razzāq said that Yaḥyā bin Rabī'ah As-San'āni told them, "I heard 'Aṭā' – i.e. Ibn Abi Rabāh – say:

﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾﴾

﴾*And there were in the city nine Raht, who made mischief in the land, and would not reform.*﴿

'They used to break silver coins.' "[2] They would break off pieces from them, as if they used to trade with them in terms of numbers [as opposed to weight], as the Arabs used to do.

Imām Mālik narrated from Yaḥyā bin Sa'īd that Sa'īd bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imāms.

﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ﴾

﴾*They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household..."*﴿

[1] Aṭ-Ṭabari 19:477.

[2] Abdur-Razzāq 3:83.

They took a mutual oath, pledging that during the night, whoever met the Allāh's Prophet Ṣāliḥ, peace be upon him, he would assassinate him. But Allāh planned against them and caused their plot to backfire. Mujāhid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed."[1]

'Abdur-Raḥmān bin Abi Ḥātim[2] said: "When they killed the she-camel, Ṣāliḥ said to them:

﴿تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

﴿*"Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied."*﴾ (11:65).

They said: 'Ṣāliḥ claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Ṣāliḥ had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, 'When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allāh sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allāh punished some of them here, and some of them there, and He saved Ṣāliḥ and the people who were with him. Then he recited:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً﴾

﴿*So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,*﴾ i.e., deserted."

﴿بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٣﴾﴾

[1] Aṭ-Ṭabari 19:478.

[2] That is 'Abdur-Raḥmān bin Zayd. This narration is recorded by Ibn Abi Ḥātim no. 16485, and Aṭ-Ṭabari no. 27054.

الجزء العشرون ٣٨٢ سورة النمل

۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوٓاْ ءَالَ
لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا
عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ
عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾
أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ
مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ
أَن تُنۢبِتُواْ شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا
رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ
مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِى
ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ
رَحْمَتِهِۦٓ أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

﴾for they did wrong. Verily, in this is indeed an Āyah for people who know. And We saved those who believed, and had Taqwā of Allāh.﴿

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ
تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ بَلْ أَنتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٥﴾ فَمَا كَانَ جَوَابَ
قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوٓاْ ءَالَ
لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ
يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا
ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ
ٱلْمُنذَرِينَ ﴿٥٨﴾﴾

﴾54. And (remember) Lūṭ! When he said to his people: "Do you commit immoral sins while you see?"﴿

﴾55. "Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly."﴿

﴾56. There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴿

﴾57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.﴿

﴾58. And We rained down on them a rain. So, evil was the rain of those who were warned.﴿

Lūṭ and His People

Allāh tells us about His servant and Messenger Lūṭ, peace be

upon him, and how he warned his people of Allāh's punishment for committing an act of immorality which no human ever committed before them - intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lūṭ said:

﴿أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ﴾

﴿Do you commit immoral sins while you see?﴾

meaning, 'while you see one another, and you practice every kind of evil in your meetings.'

﴿أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾﴾

﴿Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly.﴾

means, 'you do not know anything of what is natural or what is prescribed by Allāh.' This is like the *Āyah*:

﴿أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ
عَادُونَ ﴿١٦٦﴾﴾

﴿Go you in unto the males of mankind, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!﴾ (26:165-166)

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ
يَتَطَهَّرُونَ ﴿٥٦﴾﴾

﴿There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴾

means, 'they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allāh destroyed them, and a similar end awaits the disbelievers. Allāh says:

﴿فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾﴾

﴿So, We saved him and his family, except his wife. We

destined her to be of those who remained behind.﴾

meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lūṭ so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lūṭ and not because of any honor on her part.

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا﴾

﴿*And We rained down on them a rain.*﴾

means; stones of *Sijjīl*,[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allāh said:

﴿فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ﴾

﴿*So, evil was the rain of those who were warned.*﴾

meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

﴿قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا
كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾﴾

﴿*59. Say : "Praise and thanks be to Allāh, and peace be on His servants whom He has chosen! Is Allāh better, or what they ascribe as partners?"*﴾

﴿*60. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allāh? Nay, but they are a people who ascribe equals!*﴾

The Command to praise Allāh and send Blessings on His Messengers

Allāh commands His Messenger ﷺ to say:

﴿ٱلْحَمْدُ لِلَّهِ﴾

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:82).

﴿*Praise and thanks be to Allāh,*﴾

meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allāh whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allāh be upon them. This was the view of 'Abdur-Raḥmān bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, "This like He said in the *Āyah*;

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ۝١٨٠ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ۝١٨١ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٨٢﴾

﴿*Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.*﴾ (37:180-182)."

Ath-Thawri and As-Suddī said, "This refers to the Companions of Muḥammad ﷺ, may Allāh be pleased with them all." Something similar was also narrated from Ibn 'Abbās, and there is no contradiction between the two views, because they were also among the servants of Allāh whom He had chosen, although the description is more befitting of the Prophets.

﴿ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

﴿*Is Allāh better, or what they ascribe as partners (to Him)?*﴾

This is a question aimed at denouncing the idolators for their worship of other gods besides Allāh.

Some more Proofs of *Tawḥīd*

Then Allāh begins to explain that He is the Only One Who creates, provides and controls, as He says:

﴿أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ﴾

﴿*Is not He Who created the heavens*﴾

meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of

all different kinds and colors and shapes, etc.

﴿وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً﴾

﴾and sends down for you water from the sky,﴿

means, He sends it as a provision for His servants,

﴿فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهۡجَةٍ﴾

﴾whereby We cause to grow wonderful gardens full of beauty and delight?﴿

means, beautiful and delightful to behold.

﴿مَّا كَانَ لَكُمۡ أَن تُنۢبِتُواْ شَجَرَهَآ﴾

﴾It is not in your ability to cause the growth of their trees.﴿

meaning, 'you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allāh says in another *Āyah:*

﴿وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَهُمۡ لَيَقُولُنَّ ٱللَّهُ﴾

﴾And if you ask them: "Who has created them?" they will certainly say: "Allāh."﴿ (31:25)

﴿وَلَئِن سَأَلۡتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحۡيَا بِهِ ٱلۡأَرۡضَ مِنۢ بَعۡدِ مَوۡتِهَا لَيَقُولُنَّ ٱللَّهُ﴾

﴾And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh."﴿ (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allāh says:

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ﴾

﴾Is there any god with Allāh?﴿ meaning, 'is there any god that can be worshipped alongside Allāh, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit?' Then Allāh says:

﴿بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾

﴾*Nay, but they are a people who ascribe equals (to Him)!*﴿ meaning, they describe others as being equal and comparable to Allāh.

﴿أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾﴾

﴾*61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilāh (god) with Allāh? Nay, but most of them know not!*﴿

Allāh says:

﴿أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا﴾

﴾*Is not He Who has made the earth as a fixed abode,*﴿

meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the *Āyah*,

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً﴾

﴾*Allāh, Who has made for you the earth as a dwelling place and the sky as a canopy*﴿ (40:64).

﴿وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا﴾

﴾*and has placed rivers in its midst,*﴿ means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

﴿وَجَعَلَ لَهَا رَوَٰسِىَ﴾

﴾*and has placed firm mountains therein,*﴿

means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

﴿وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا﴾

﴿*and has set a barrier between the two seas*﴾

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allāh says:

﴿وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَـٰذَا عَذْبٌ فُرَاتٌ وَهَـٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝٥٣﴾

﴿*And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.*﴾ (25:53)

Allāh says:

﴿أَءِلَـٰهٌ مَّعَ ٱللَّهِ﴾

﴿*Is there any god with Allāh?*﴾ meaning, any god who could do this, or who deserves to be worshipped? Both meanings are indicated by the context.

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿*Nay, but most of them know not!*﴾ means, in that they worship others than Allāh.

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَـٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ۝٦٢﴾

﴿*62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh? Little is that you remember!*﴾

Allāh points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when

calamity strikes, as He says elsewhere:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ﴾

﴾*And when harm touches you upon the sea, those that you call upon vanish from you except Him*﴿ (17:67),

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

﴾*Then, when harm touches you, unto Him you cry aloud for help*﴿ (16:53).

Similarly, Allāh says here:

﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

﴾*Is not He Who responds to the distressed one, when he calls on Him,*﴿

meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm? Imām Aḥmad reported that a man of Balhajīm said: "O Messenger of Allāh, what are you calling for?" He said:

«أَدْعُو إِلَى اللهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضْلَلْتَ بِأَرْضٍ قَفْرٍ فَدَعَوْتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ فَدَعَوْتَهُ أَنْبَتَ لَكَ»

«*I am calling people to Allāh Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.*»

He said: "Advise me." He ﷺ said:

«لَا تَسُبَّنَّ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ، وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَاتَّزِرْ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ»

«*Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf*

length, or - if you insist - let it reach your ankles, and beware of lowering the garment below the ankles along the ground,[1] *for it is a form of showing-off, and Allāh does not like showing-off.*»[2]

The Story of a *Mujāhid* who fought for the sake of Allāh

In his biography of Fāṭimah bint Al-Ḥasan Umm Aḥmad Al-'Ajaliyyah, Al-Ḥāfiẓ bin 'Asākir reported that she said: "One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, 'What is the matter with you? Woe to you! I was only preparing you for a day such as this.' The horse said to him: 'How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little?' The man said, 'I make you a promise before Allāh that from this day on, only I will feed you from my own lap.' So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: 'A city where this man is, will be kept safe from harm.' He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islām) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islām and its followers were good, so the *Mujāhid* trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the *Mujāhid* prisoner. When they made their move, he lifted his gaze to the sky and said, 'O Allāh! He has deceived me by swearing in Your Name, so protect me in whatever way You will.' Then two wild animals came out and seized them, and the Mujāhid came back safe and sound."[3]

[1] To let one's lower garment trail along the ground.

[2] Aḥmad 5:64. This narration is not authentic. Most parts of the text are found in other authentic *Ḥadīths*.

[3] *Tārīkh Dimashq* 19:489 MS.

The Inheritance of the Earth

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴾*and makes you inheritors of the earth,*﴿

means, each generation inherits from the generation that came before them, one after the other, as Allāh says:

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ﴾

﴾*if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people*﴿ (6:133),

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ﴾

﴾*And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others*﴿ (6:165),

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾

﴾*And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth."*﴿ (2:30)

meaning, people who will come after one another, as we have already stated.
Allāh's saying:

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴾*and makes you inheritors of the earth,*﴿

means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Ādam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one

another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allāh has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allāh says:

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَـٰهٌ مَّعَ ٱللَّهِ﴾

﴾Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh?﴿

meaning, is there anyone else able to do that, or a god with Allāh worth worshipping – while you know that He is the only one who can do that, having no partners?

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴾Little is that you remember!﴿ meaning, how little they think about that which would guide them to the truth and show them the straight path.

﴿أَمَّن يَهْدِيكُمْ فِى ظُلُمَـٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ أَءِلَـٰهٌ
مَّعَ ٱللَّهِ تَعَـٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾﴾

﴾63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!﴿

Allāh says,

﴿أَمَّن يَهْدِيكُمْ فِى ظُلُمَـٰتِ ٱلْبَرِّ وَٱلْبَحْرِ﴾

﴾Is not He Who guides you in the darkness of the land and the sea,﴿

meaning, by means of what He has created of heavenly and earthly signposts. This is like the *Āyah*,

﴿وَعَلَـٰمَـٰتٍ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾﴾

أَمَّن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ
أَءِلَٰهٌ مَّعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾
قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ
فِي شَكٍّ مِّنْهَا بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا
أَءِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا
هَٰذَا نَحْنُ وَءَابَاؤُنَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ
أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ
لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ
رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ
فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا الْقُرْآنَ
يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

﴾*And landmarks and by the stars, they guide themselves.*﴿ (16:16)

﴾وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ﴿

﴾*It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...*﴿ (6:97)

﴾وَمَن يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴿

﴾*and Who sends the winds as heralds of glad tidings, going before His mercy?*﴿

meaning, ahead of the clouds which bring rain, by means of which Allāh shows His mercy to His servants who are suffering drought and despair.

﴾أَءِلَٰهٌ مَّعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ﴿

﴾*Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!*﴿

﴾أَمَّن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَءِلَٰهٌ مَّعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾﴿

﴾*64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allāh? Say: "Bring forth your proofs, if you are truthful."*﴿

He is the One Who, by His might and power, originates

creation and then repeats it. This is like the *Āyāt*:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝١٢ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝١٣﴾

﴾*Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.*﴿ (85:12-13)

﴿وَهُوَ الَّذِى يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴿ (30:27)

﴿وَمَن يَرْزُقُكُم مِّنَ السَّمَآءِ وَالْأَرْضِ﴾

﴾*and Who provides for you from heaven and earth?*﴿

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

﴿وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝١١ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝١٢﴾

﴾*By the sky which gives rain, again and again. And the earth which splits.*﴿ (86:11-12)

﴿يَعْلَمُ مَا يَلِجُ فِى الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا﴾

﴾*He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it*﴿ (34:2).

Allāh, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

﴿كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّأُولِى النُّهَى ۝٥٤﴾

﴾*Eat and pasture your cattle; verily, in this are signs for men of understanding*﴿ (20:54).

Allāh says:

﴿أَءِلَهٌ مَّعَ اللَّهِ﴾

﴾*Is there any god with Allāh?*﴿ meaning, who did this? Or, according to another interpretation: after this (who could be worth worship)?

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ﴾

﴾Say: "Bring forth your proofs, if you are truthful."﴿

Produce the evidence of that. But it is known that they have no proof or evidence, as Allāh says:

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿١١٧﴾﴾

﴾And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴿ (23:117)

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْـَٔاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾﴾

﴾65. Say: "None in the heavens and the earth knows the Unseen except Allāh, nor can they perceive when they shall be resurrected."﴿

﴾66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.﴿

The One Who knows the Unseen is Allāh

Allāh commands His Messenger ﷺ to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allāh.

﴿إِلَّا ٱللَّهُ﴾

﴾except Allāh﴿ This is an absolute exception, meaning that no one knows this besides Allāh, He is alone in that regard, having no partner in that knowledge. This is like the *Āyāt*:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

﴾And with Him are the keys of the Unseen, none knows them but He﴿ (6:59).

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴾Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain﴿ (31:34).

until the end of the *Sūrah*. And there are many *Āyāt* which mention similar things.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

﴿*nor can they perceive when they shall be resurrected.*﴾

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allāh says:

﴿ثَقُلَتْ فِي ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿*Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden*﴾ (7:187).

meaning, it is a grave matter for the dwellers of heaven and earth.

﴿بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِي ٱلْأَخِرَةِ بَلْ هُمْ فِي شَكٍّ مِّنْهَا﴾

﴿*Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.*﴾

means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning "their knowledge is all the same with regard to that," which reflects the meaning of the *Ḥadīth* in *Ṣaḥīḥ Muslim* which states that the Messenger of Allāh ﷺ said to Jibrīl, when the latter asked him when the Hour would come:

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one who is being asked about it does not know any more than the one who is asking.*»[1]

In other words, they were both equal in the fact that their knowledge did not extend that far.

﴿بَلْ هُمْ فِي شَكٍّ مِّنْهَا﴾

﴿*Nay, they are in doubt about it.*﴾ This refers to the disbelievers in general as Allāh says elsewhere:

﴿وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَـٰكُمْ أَوَّلَ مَرَّةٍۭ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾﴾

﴿*And they will be set before your Lord in rows, (and Allāh will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no*

[1] Muslim 1:36.

meeting for you (with Us)."﴾ (18:48)

i.e., the disbelievers among you. By the same token, Allāh says here:

﴿بَلْ هُمْ فِى شَكٍّ مِّنْهَا﴾

﴾*Nay, they are in doubt about it.*﴿ meaning, they doubt that it will come to pass.

﴿بَلْ هُم مِّنْهَا عَمُونَ﴾

﴾*Nay, they are in complete blindness about it.*﴿

They are blind and completely ignorant about it.

﴿وَقَالَ الَّذِينَ كَفَرُوٓا أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا
مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِى الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَٰقِبَةُ
الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾﴾

﴾*67. And those who disbelieve say: "When we have become dust – we and our fathers – shall we really be brought forth?"*﴿

﴾*68. "Indeed we were promised this – we and our forefathers before, verily, these are nothing but tales of ancients."*﴿

﴾*69. Say to them: "Travel in the land and see how has been the end of the criminals."*﴿

﴾*70. And grieve you not over them, nor be straitened (in distress) because of what they plot.*﴿

Scepticism about the Resurrection and Its Refutation

Allāh tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

﴿لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ﴾

﴾*Indeed we were promised this – we and our forefathers before,*﴿

meaning, 'we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

﴿إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ الْأَوَّلِينَ﴾

﴾*verily, these are nothing but tales of ancients.*﴿

the promises that bodies will be restored are

﴿إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴿*nothing but tales of ancients.*﴾ meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allāh said,

﴿قُلْ﴾

﴿*Say*﴾ 'O Muḥammad, to these people,'

﴿سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ﴾

﴿*Travel in the land and see how has been the end of the criminals.*﴾

meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allāh struck them and how Allāh saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet ﷺ, Allāh says:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿*And grieve you not over them,*﴾ meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

﴿وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾

﴿*nor be straitened because of what they plot.*﴾

means, 'because they plot against you and reject what you have brought, for Allāh will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى
تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾﴾

﴿*71. And they say: "When this promise, if you are truthful?"*﴾

﴿*72. Say: "Perhaps that which you wish to hasten on, may be*

close behind you."﴿

﴾73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.﴿

﴾74. And verily, your Lord knows what their breasts conceal and what they reveal.﴿

﴾75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.﴿

Allāh tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

﴾وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾﴿

﴾And they say: "When (will) this promise (be fulfilled), if you are truthful?"﴿

Allāh said, responding to them:

﴾قُلْ﴿

﴾*Say*﴿ 'O Muḥammad,'

﴾عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ﴿

﴾Perhaps that which you wish to hasten on, may be close behind you.﴿

Ibn 'Abbās said, "That which you wish to hasten on has come close to you, or some of it has come close."[1] This was also the view of Mujāhid, Aḍ-Ḍaḥḥāk, 'Aṭā Al-Khurāsāni, Qatādah and As-Suddī.[2] This is also what is meant in the *Āyāt*:

﴾وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾﴿

﴾And they say: "When will that be?" Say: "Perhaps it is near!"﴿ (17:51)

﴾يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾﴿

﴾They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers﴿ (29:54).

﴾عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم﴿

[1] Aṭ-Ṭabari 19:492.

[2] Aṭ-Ṭabari 19:492 *Ad-Durr Al-Manthūr* 6:375.

﴾*may be close behind you.*﴿ means, it is being hastened for you. This was reported from Mujāhid.[1]

Then Allāh says:

﴾وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴿

﴾*Verily, your Lord is full of grace for mankind,*﴿

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

﴾وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾﴿

﴾*And verily, your Lord knows what their breasts conceal and what they reveal.*﴿

means, He knows what is hidden in their hearts just as He knows what is easily visible.

﴾سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ﴿

﴾*It is the same (to Him) whether any of you conceals his speech or declares it openly*﴿ (13:10),

﴾يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾﴿

﴾*He knows the secret and that which is yet more hidden*﴿ (20:7),

﴾أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴿

﴾*Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal*﴿ (11:5).

Then Allāh tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see. And Allāh says:

﴾وَمَا مِنْ غَآئِبَةٍ﴿

﴾*and there is nothing hidden*﴿ Ibn 'Abbās said, "This means, there is nothing[2]

﴾فِي ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِي كِتَٰبٍ مُّبِينٍ﴿

[1] Aṭ-Ṭabari 19:492.

[2] Aṭ-Ṭabari 19:494.

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم
بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى
ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن
تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا
وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ
ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ
فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰٓ إِذَا جَآءُو
قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ
﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ
يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ
مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

﴾in the heaven and the earth but it is in a Clear Book.﴿

This is like the *Āyah*,

﴾أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾﴿

﴾Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴿ (22:70)

﴾إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾﴿

﴾76. Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ.﴿

﴾77. And truly, it is a guide and a mercy for the believers.﴿

﴾78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.﴿

﴾79. So, put your trust in Allāh; surely, you are on manifest truth.﴿

﴾80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their

backs.﴾

﴿*81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).*﴾

The Qur'ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them

Allāh tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrāh and Injīl.

﴿أَكْثَرَ الَّذِى هُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿*most of that in which they differ.*﴾ such as their different opinions about 'Īsā. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'ān came with the moderate word of truth and justice: that he was one of the servants of Allāh, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'ān says:

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾﴾

﴿*Such is 'Īsā, son of Maryam. (It is) a statement of truth, about which they doubt*﴾ (19:34).

﴿وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴿*And truly, it is a guide and a mercy for the believers.*﴾

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allāh says:

﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم﴾

﴿*Verily, your Lord will decide between them*﴾

meaning, on the Day of Resurrection,

﴿بِحُكْمِهِ وَهُوَ الْعَزِيزُ﴾

﴿*by His judgement. And He is the All-Mighty,*﴾

means, in His vengeance,

﴿الْعَلِيمُ﴾

﴾*the All-Knowing.*﴿ Who knows all that His servants do and say.

The Command to put One's Trust in Allāh and to convey the Message

﴿فَتَوَكَّلْ عَلَى ٱللَّهِ﴾

﴾*So, put your trust in Allāh;*﴿ in all your affairs, and convey the Message of your Lord.

﴿إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ﴾

﴾*surely, you are on manifest truth.*﴿ meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allāh says:

﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾

﴾*Verily, you cannot make the dead to hear*﴿

meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allāh says:

﴿وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَـٰدِى ٱلْعُمْىِ عَن ضَلَـٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا
مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾﴾

﴾*nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).*﴿

meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allāh and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

﴿وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا
يُوقِنُونَ ﴿٨٢﴾﴾

﴾*82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.*﴿

The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allāh and changed the true religion. Then Allāh will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allāh wills. The beast will speak to people about matters. Ibn 'Abbās, Al-Ḥasan and Qatādah said, and it was also narrated from 'Ali, may Allāh be pleased with him, that it will speak words, meaning, it will address them.[1]

Many *Ḥadīths* and reports have been narrated about the beast, and we will narrate as many of them as Allāh enables us to, for He is the One Whose help we seek.

Imām Aḥmad recorded that Ḥudhayfah bin Asīd Al-Ghifāri said, "The Messenger of Allāh ﷺ came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانُ وَالدَّابَّةُ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَالدَّجَّالُ، وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ أَوْ تَحْشُرُ النَّاسَ، تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«*The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhān); emergence of the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam, upon him be peace; the Dajjāl; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.*»"[2]

This was also recorded by Muslim and the *Sunan* compilers from Ḥudhayfah, in a *Mawqūf*[3] report. At-Tirmidhi said, "It is

[1] Aṭ-Ṭabari 19:500.

[2] Aḥmad 4:6.

[3] A narration reaching to a Companion only.

Ḥasan Ṣaḥīḥ."[1] It was also recorded by Muslim from Ḥudhayfah in a *Marfū'* report.[2] And Allāh knows best.

Another *Ḥadīth*

Muslim bin Al-Hajjāj recorded that 'Abdullāh bin 'Amr said, "I memorized a *Ḥadīth* from the Messenger of Allāh ﷺ which I never forgot afterwards. I heard the Messenger of Allāh ﷺ say:

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى، وَأَيَّتُهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا»

«The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.»[3]

Another *Ḥadīth*

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَخَاصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjāl; the beast; the (death) of one of your favorite, or general affliction.»

This was recorded by Muslim alone.[4] Muslim also recorded that Abu Hurayrah, may Allāh be pleased with him, said that the the Prophet ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ»

«Hasten to do good deeds before six things appear: the Dajjāl;

[1] Muslim 4:2225, Abu Dāwud 4:491, *Tuḥfat Al-Aḥwadhi* 6:413, An-Nasā'ī in *in Al-Kubrā* 6:456, Ibn Mājah 2:1341.

[2] Muslim 4:2226. *Marfū'* meaning a *Hadith* referred to the Prophet ﷺ.

[3] Muslim 4:2260.

[4] Muslim 4:2267.

the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.»[1]

Another Ḥadīth

Ibn Mājah recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّابَّةَ، الدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

«*Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjāl; and the (death of one of your favorite) or general affliction.*»

He was the only one who recorded this version.[2]

Another Ḥadīth

Abu Dāwud At-Ṭayālisi recorded from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجَلِّي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرَفُ الْمُؤْمِنُ مِنَ الْكَافِرِ»

«*A beast will emerge from the earth, and with it will be the staff of Mūsā and the ring of Sulaymān, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.*»[3]

It also was recorded by Imām Aḥmad, with the wording:

«فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْخِوَانَ الْوَاحِدِ لَيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ»

«*It will strike the nose of the disbelievers with the ring, and*

[1] Muslim 4:2267.
[2] Ibn Mājah 2:1348.
[3] Aṭ-Ṭayālisi 334.

will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.»[1]

It was also recorded by Ibn Mājah.[2]

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Mūsā and the ring of Sulaymān. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, 'How much is this, O believer?' 'How much is this, O disbeliever?' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: 'O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: 'O so-and-so, you are among the people of Hell,' This is what Allāh says:

﴿وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم أن الناس كانوا بآياتنا لا
يوقنون ﴿٨٢﴾﴾

﴿*And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.*﴾[3]

﴿ويوم نحشر من كل أمة فوجا ممن يكذب بآياتنا فهم يوزعون ﴿٨٣﴾ حتى إذا جاءو قال
أكذبتم بآياتي ولم تحيطوا بها علما أماذا كنتم تعملون ﴿٨٤﴾ ووقع القول عليهم بما ظلموا فهم

[1] Aḥmad 2:295.

[2] Ibn Mājah 2:1351.

[3] Al Baghwi 3:429.

لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾﴾

﴾83. And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Āyāt, and they shall be driven,﴿

﴾84. Till, when they come, He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"﴿

﴾85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴿

﴾86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Āyāt for the people who believe.﴿

Gathering the Wrongdoers on the Day of Resurrection

Allāh tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allāh will be gathered before Allāh, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

﴾وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا﴿

﴾And the Day when We shall gather out of every nation, a Fawj﴿

means, from every people and generation a group

﴾مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا﴿

﴾of those who denied Our Āyāt﴿. This is like the *Āyāt*:

﴾ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴿

﴾"Assemble those who did wrong, together with their companions (from the devils)."﴿ (37:22)

﴾وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾﴿

﴾And when the souls are joined with their bodies﴿ (81:7).

﴾فَهُمْ يُوزَعُونَ﴿

﴾*and they shall be driven,*﴿

Ibn 'Abbās, may Allāh be pleased with him, said: "They will be pushed."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said: "They will be driven."[2]

﴿حَتَّىٰٓ إِذَا جَآءُو﴾

﴾*Till, when they come,*﴿ and stand before Allāh, may He be glorified and exalted, in the place of reckoning,

﴿قَالَ أَكَذَّبْتُم بِـَٔايَـٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ﴾

﴾*He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"*﴿

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allāh says:

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝٣١ وَلَـٰكِن كَذَّبَ وَتَوَلَّىٰ ۝٣٢﴾

﴾*He neither believed nor performed Ṣalāh! But on the contrary, he denied and turned away!*﴿ (75:31-32)

Then the proof will be established against them and they will have no excuse whatsoever, as Allāh says:

﴿هَـٰذَا يَوْمُ لَا يَنطِقُونَ ۝٣٥ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۝٣٦﴾

﴾*That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse*﴿ (77:35-36).

Similarly, Allāh says here:

﴿وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ۝٨٥﴾

﴾*And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.*﴿

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allāh points out His complete power, immense authority and greatness, all dictating that He is to be obeyed

[1] Aṭ-Ṭabari 19:501.

[2] Aṭ-Ṭabari 19:438.

مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ
ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا ٱلْقُرْءَانَ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى
لِنَفْسِهِۦ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ
لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

سُورَةُ ٱلْقَصَصِ (٢٨) (٨٨)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا عَلَيْكَ
مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ
فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ
طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ إِنَّهُۥ كَانَ
مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا
فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾

and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allāh says:

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا فِيهِ﴾

﴿*See they not that We have make the night for them to rest therein,*﴾ Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

﴿وَٱلنَّهَارَ مُبْصِرًا﴾

﴿*and the day sight-giving*﴾ meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are Āyāt for the people who believe.*﴾

﴿وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾

﴿*87. And (remember) the Day on which the Trumpet (Ṣūr) will*

be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh wills. And all shall come to Him, humbled.﴿

﴾*88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily, He is well-acquainted with what you do.*﴿

﴾*89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.*﴿

﴾*90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"*﴿

The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allāh tells us about the terrors of the Day when the *Ṣūr* will be blown. The *Ṣūr*, as described in the *Ḥadīth*, is,

«قَرْنٌ يُنْفَخُ فِيهِ»

«*a horn which is blown into.*»

According to the *Ḥadīth* about the *Ṣūr* (Trumpet), it is (the angel) Isrāfīl who will blow into it by the command of Allāh, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

﴿إِلَّا مَن شَآءَ اللَّهُ﴾

﴾*except him whom Allāh wills.*﴿ these are the martyrs, for they are alive, with their Lord, and being provided for.[1]

Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man came to him and said, "What is this *Ḥadīth* that you are narrating, that the Hour will come upon such and such people?" He said, "*Subḥān Allāh* or '*Lā Ilāha Illallāh* (or something similar), I had decided

[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:169).

that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House [the Ka'bah], and such and such will happen." Then he said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ - لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

«*The Dajjāl will emerge in my Ummah, and will remain for forty – I do not know whether he said forty days, or forty months, or forty years – then Allāh will send 'Īsā son of Maryam, who looks like 'Urwah bin Mas'ūd, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allāh will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.*»"

He said, "I heard it from the Messenger of Allāh ﷺ who said:

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا - قَالَ - وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ - أَوْ قَالَ يُنْزِلُ اللهُ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ قَالَ: الظِّلُّ - نُعْمَانُ الشَّاكُّ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانُ شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ»

«*Then the most evil of people will remain, and they will be as*

nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shayṭān will appear to them and will say, "Will you do as I tell you?" They will say, "What do you command us to do?" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down. Then Allāh will send - or send down - rain like dew - or he said, like shade (Nu'mān was the one who was not sure) - from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they?" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.»"[1]

His ﷺ saying;

«ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا»

«*Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.*»

means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the *Ṣūr* which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds - this is when all of the creation will be brought forth from their graves. Allāh says:

﴿وَكُلٌّ أَتَوْهُ دَاخِرِينَ﴾

﴾*And all shall come to Him, humbled.*﴿ meaning, humbling

[1] Muslim 4:2258.

themselves and obeying Him, and no one will go against His command. This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ﴾

﴾*On the Day when He will call you, and you will answer with His praise and obedience*﴿ (17:52).

﴿ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ﴾

﴾*Then afterwards when He will call you by a single call, behold, you will come out from the earth*﴿ (30:25).

According to the *Ḥadīth* about the *Ṣūr*,[1] when it is blown for the third time, Allāh will command the souls to be put into the hole of the *Ṣūr* (Trumpet), then Isrāfīl will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the *Ṣūr* (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allāh will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allāh says:

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾

﴾*The Day when they will come out of the graves quickly as racing to a goal.*﴿ (70:43)

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ﴾

﴾*And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.*﴿ (27:88)

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

[1] Aṭ-Ṭabarāni in *Aṭ-Ṭiwāl* 36. The author is refering to an unauthentic *Ḥadīth*. Most of the scholars say that the *Ṣūr* will be blown two times, based upon the authentic *Ḥadīths*, including those seen in this discussion.

This is like the *Āyāt*:

﴿يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾﴾

﴾*On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.*﴿ (52:9-10)

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾﴾

﴾*And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."*﴿ (20:105-107),

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

﴾*And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.*﴿ (18:47).

﴿صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ﴾

﴾*The work of Allāh, Who perfected all things,*﴿

means, He does that by His great power.

﴿ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ﴾

﴾*Who perfected all things,*﴿ means, He has perfected all that He has created, and has fashioned it according to His wisdom.

﴿إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ﴾

﴾*verily, He is well-acquainted with what you do*﴿

means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allāh describes the state of the blessed and the doomed on that Day, and says:

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا﴾

﴾*Whoever brings a good deed, will have better than its worth.*﴿

Qatādah said, "That is sincerely for Allāh alone."[1] Allāh has

[1] Aṭ-Ṭabarāni 19:508.

explained elsewhere in the Qur'ān that He will give ten like it.

﴿وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ﴾

﴾and they will be safe from the terror on that Day.﴿

This is like the *Āyah*,

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴾

﴾The greatest terror will not grieve them﴿ (21:103) and Allāh said:

﴿أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴾Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴿ (41:40),

﴿وَهُمْ فِى ٱلْغُرُفَـٰتِ ءَامِنُونَ﴾

﴾and they will reside in the high dwellings in peace and security﴿ (34:37).

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ﴾

﴾And whoever brings an evil deed, they will be cast down on their faces in the Fire.﴿

means, whoever comes to Allāh with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allāh says:

﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

﴾(And it will be said to them) "Are you being recompensed anything except what you used to do?"﴿

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَـٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾﴾

﴾91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.﴿

﴾92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴿

﴾93. And say: "All the praises and thanks be to Allāh. He will show you His Āyāt, and you shall recognize them. And your Lord is not unaware of what you do."﴿

The Command to worship Allāh and to call People with the Qur'ān

Allāh commands His Messenger ﷺ to say:

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ﴾

﴾I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.﴿

This is like the *Āyah*,

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَـٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ﴾

﴾Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die.﴿ (10:104)

The fact that the word "*Rabb*" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the *Āyah*,

﴿فَلْيَعْبُدُوا۟ رَبَّ هَـٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ۝٤﴾

﴾So let them worship the Lord of this House (the Ka'bah), Who has fed them against hunger, and has made them safe from fear.﴿ (106:3-4)

﴿ٱلَّذِى حَرَّمَهَا﴾

﴾Who has sanctified it﴿ means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās said: "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا»

«Verily, this city was made sacred by Allāh the day He

created the heavens and the earth, so it is sacred by the sanctity of Allāh until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...»"[1]

This was reported in *Ṣaḥīḥ*, *Ḥasan*, *Musnad* narrarations, through various routes, by such a large group that it is absolutely unquestionable,[2] as has been explained in the appropriate place in the book *Al-Aḥkām*, to Allāh is the praise and thanks.

﴾وَلَهُۥ كُلُّ شَىْءٍ﴿

﴾*and to Whom belongs everything.*﴿ This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

﴾وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴿

﴾*And I am commanded to be from among the Muslims.*﴿

means, those who believe in Allāh alone, who are sincere towards Him and who obediently follow His commands.

﴾وَأَنْ أَتْلُوَا ٱلْقُرْءَانَ﴿

﴾*And that I should recite the Qur'ān,*﴿ means, to people, so as to convey it to them. This is like the *Āyah*,

﴾ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْءَايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾﴿

﴾*This is what We recite to you of the Āyāt and the Wise Reminder.*﴿ (3:58)

﴾نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ﴿

﴾*We recite to you some of the news of Mūsā and Fir'awn in truth.*﴿ (28:3)

meaning, 'I am a conveyer and a warner.'

[1] *Fatḥ Al-Bāri* 4:56.

[2] Muslim 2:986, Abu Dāwud 2:517, An-Nasā'ī 5:203, Ibn Mājah 2:1038, Aḥmad 1:253.

﴿فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ﴾

﴾then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴿

meaning, 'I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allāh will judge their nations to whom they were sent, as He says:

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴾your duty is only to convey and on Us is the reckoning﴿ (13:40).

﴿إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾﴾

﴾But you are only a warner. And Allāh is a Protector over all thing﴿ (11:12).

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ﴾

﴾And say: "All the praises and thanks be to Allāh. He will show you His Āyāt (signs), and you shall recognize them.﴿

means, praise be to Allāh, Who does not punish anyone except after establishing plea against him, warning him [and leaving him with no excuse]. Allāh says:

﴿سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ﴾

﴾He will show you His Āyāt (signs), and you shall recognize them.﴿

This is like the *Āyah*,

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ﴾

﴾We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth﴿ (41:53).

﴿وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴾And your Lord is not unaware of what you do.﴿

means, on the contrary, He witnesses and sees all things. It

was recorded that Imām Aḥmad, may Allāh have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

> "If you are alone one day, do not say, 'I am alone.' Rather say, 'Someone is watching me.'
>
> Do not think that Allāh will let His attention wander for even an instant, or that anything is hidden from Him."

This is the end of the *Tafsīr* of *Sūrat An-Naml*. All praise and thanks be to Allāh.

The *Tafsīr* of *Sūrat Al-Qaṣaṣ* (Chapter - 28)

Which was revealed in Makkah

Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, recorded that Ma'diykarib said: "We came to 'Abdullāh and asked him to recite to us:

﴿طسٓمٓ ﴿١﴾﴾

﴿*Ṭa Sīn Mīm*.﴾

the two hundred. He said, 'I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ Khabbāb bin Al-Aratt.' So we went to Khabbāb bin Al-Aratt and he recited it to us, may Allāh be pleased with him."[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الجزء العشرون ٣٨٦ سورة القصص

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
مِنْهُم مَّا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ
أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي
وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾
فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾
وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ
أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ
فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن
رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ
لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ
﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾
فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

[1] Aḥmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about *Sūrat Ash-Shu'arā'* (26) which contains two hundred and twenty-seven *Āyāt*. However Ibn Kathīr mentions a narration about Ibn Mas'ūd's recitation of the twentieth *Āyah* of *Ash-Shu'arā'*, indicating that he did know that *Sūrah*, yet that narration, recorded by Aṭ-Ṭabari and others is, like this one, not authentic. Allāh knows best.

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ
يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ
وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا
مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾﴾

﴾1. Ṭa Sīn Mīm﴿

﴾2. These are the Āyāt of the manifest Book.﴿

﴾3. We recite to you some of the news of Mūsā and Fir'awn in truth, for a people who believe.﴿

﴾4. Verily, Fir'awn exalted himself in the land and made its people Shīya'ā, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.﴿

﴾5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,﴿

﴾6. And to establish them in the land, and We let Fir'awn and Hāmān and their armies receive from them that which they feared.﴿

The Story of Mūsā and Fir'awn, and what Allāh intended for Their Peoples

We have already discussed the significance of the separate letters.

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ﴾

﴾These are the Āyāt of the manifest Book.﴿

means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

﴿نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ﴾

﴾We recite to you some of the news of Mūsā and Fir'awn in truth,﴿

This is like the *Āyah*,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

﴾*We relate unto you the best of stories*﴿ (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allāh says:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

﴾*Verily, Fir'awn exalted himself in the land*﴿

means, he was an arrogant oppressor and tyrant.

﴿وَجَعَلَ أَهْلَهَا شِيَعًا﴾

﴾*and made its people Shīya'*﴿

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

﴿يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ﴾

﴾*weakening a group among them.*﴿

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allāh comes, it cannot be delayed, and for each and every matter there is a decree from Allāh. Allāh says:

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ﴾

﴾*And We wished to do a favor to those who were weak in the land,*﴿ until His saying;

﴿يَحْذَرُونَ﴾

﴾*which they feared.*﴿ And Allāh did indeed do this to them, as He says:

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ﴾

﴿*And We made the people who were considered weak*﴾ until His saying;

﴿يَعْرِشُونَ ﴿١٣٧﴾﴾

﴿*they erected*﴾ (7:137).

And Allāh said:

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*Thus and We caused the Children of Israel to inherit them*﴾ (26:59).

Fir'awn hoped that by his strength and power he would be saved from Mūsā, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allāh, which can never be overcome. On the contrary, Allāh's ruling was carried out, for it had been written and decreed from past eternity that Fir'awn would meet his doom at the hands of Mūsā.

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا
تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ
عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ
قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾﴾

﴿*7. And We inspired the mother of Mūsā: "Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers."*﴾

﴿*8. Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'awn, Hāmān and their armies were sinners.*﴾

﴿*9. And the wife of Fir'awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.*﴾

How Mūsā's Mother was inspired and shown what to do

It was mentioned that when Fir'awn killed so many of the

males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir'awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir'awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى﴾

﴾*And I endued you with love from Me*﴿ (20:39).

Mūsā, peace be upon him, in the House of Fir'awn

When Mūsā's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا
تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾﴾

﴾And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."﴿

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir'awn, where some servant women picked the box up and took it to Fir'awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband's doom. Allāh says:

﴿فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾

﴾Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴿

Allāh says:

﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾

﴾Verily, Fir'awn, Hāmān and their armies were sinners.﴿

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِي وَلَكَ﴾

﴾And the wife of Fir'awn said: "A comfort of the eye for me and for you..."﴿

means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyah bint Muzāhim came to the child's defence and tried to endear him to Fir'awn, saying,

﴿قُرَّتُ عَيْنٍ لِي وَلَكَ﴾

﴾A comfort of the eye for me and for you.﴿

Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allāh guided her because of him, and destroyed him at his hands.

﴿عَسَىٰٓ أَن يَنفَعَنَآ﴾

﴿*perhaps he may be of benefit to us,*﴾ This is indeed what happened in her case, for Allāh guided her through him and caused her to dwell in Paradise because of him.

﴿أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

﴿*or we may adopt him as a son.*﴾ She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

﴿وَهُمْ لَا يَشْعُرُونَ﴾

﴿*And they perceived not.*﴾ means, they did not know what Allāh planned for them when they picked him up, by His great wisdom and definitive proof.

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾ فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾﴾

﴿*10. And the heart of the mother of Mūsā became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.*﴾

﴿*11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.*﴾

﴿*12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"*﴾

﴿*13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.*﴾

The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu 'Ubaydah, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri, Qatādah and others.[1]

﴿إِن كَادَتْ لَتُبْدِى بِهِۦ﴾

﴾*She was very near to disclose his (case),*﴿

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

﴿لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ﴾

﴾*had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him."*﴿

means, she told her daughter, who was older and was of an age to understand things,

﴿قُصِّيهِ﴾

﴾*Follow him.*﴿ means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

﴿فَبَصُرَتْ بِهِۦ عَن جُنُبٍ﴾

﴾*So she watched him from a far place (secretly),*﴿

Ibn 'Abbās said, "Off to the side."[2] Mujāhid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."[3]

When Mūsā had settled into the house of Fir'awn, after the king's wife had begun to love him and asked Fir'awn not to kill him, they brought to him the wet nurses who were to be

[1] Aṭ-Ṭabari 19:529.
[2] Aṭ-Ṭabari 19:532.
[3] Aṭ-Ṭabari 19:532.

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ﴾

﴾And We had already forbidden foster suckling mothers for him,﴿

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

﴿فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾

﴾she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴿

Ibn 'Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir'awn. She called for Mūsā's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir'awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the

سورة القصص ٣٨٧ الجزء العشرون

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ
فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
﴿١٥﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا
ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ
مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ
أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾
وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾
فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

way out, a day and night, or thereabouts – and Allāh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allāh said:

﴿فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا﴾

﴾*So We restored him to his mother, that her eye might be comforted,*﴿ means, by him,

﴿وَلَا تَحْزَنَ﴾

﴾*and that she might not grieve,*﴿ means, for him.

﴿وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾

﴾*and that she might know that the promise of Allāh is true.*﴿

meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾*But most of them know not.*﴿ means, they do not know the wisdom of Allāh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences

are good, as Allāh says:

﴿وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴾*and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you*﴿ (2:216).

﴿فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾

﴾*it may be that you dislike a thing and Allāh brings through it a great deal of good*﴿ (4:19).

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ
حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي
مِن شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ
مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾
قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾﴾

﴾*14. And when he reached maturity, and was complete, We bestowed on him Ḥukm and knowledge. And thus do We reward the doers of good.*﴿

﴾*15. And he entered the city when its people were unaware: and he found there two men fighting, - one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shayṭān's doing, verily, he is a plain misleading enemy."*﴿

﴾*16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.*﴿

﴾*17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"*﴿

How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him *Ḥukm* and religious knowledge. Mujāhid said that this means prophethood.[1]

[1] *Ad-Durr Al-Manthūr* 5:231.

﴿وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾

﴾*And thus do We reward the doers of good.*﴿

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

﴿وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا﴾

﴾*And he entered the city when its people were unaware.*﴿

Ibn Jurayj narrated from 'Aṭā' Al-Khurāsāni, from Ibn 'Abbās, "That was between *Maghrib* and *'Ishā'.*"[1] Ibn Al-Munkadir narrated from 'Aṭā' bin Yasār from Ibn 'Abbās, "That was in the middle of the day."[2] This was also the view of Sa'īd bin Jubayr, 'Ikrimah, As-Suddī and Qatādah.

﴿فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ﴾

﴾*and he found there two men fighting,*﴿ meaning, hitting one another and struggling with one another.

﴿هَٰذَا مِن شِيعَتِهِۦ﴾

﴾*one of his party,*﴿ meaning, an Israelite,

﴿وَهَٰذَا مِنْ عَدُوِّهِۦ﴾

﴾*and the other of his foes.*﴿ meaning, a Coptic.[3] This was the view of Ibn 'Abbās, Qatādah, As-Suddī and Muḥammad bin Isḥāq.[4] The Israelite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

﴾*so Mūsā struck him with his fist and he died.*﴿

Mujāhid said, "This means he punched him with his fist."[5]

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[1] Aṭ-Ṭabari 19:538.
[2] Aṭ-Ṭabari 19:538.
[3] Aṭ-Ṭabari 19:539.
[4] Aṭ-Ṭabari 19:539, 540.
[5] Aṭ-Ṭabari 19:540.

And then he died.

﴿قَالَ﴾

﴿*He said*﴾ refers to Mūsā.

﴿هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ
لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ﴾

﴿*"This is of Shayṭān's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,*﴾

meaning, 'what You have given me of prestige, power and blessings – '

﴿فَلَنْ أَكُونَ ظَهِيرًا﴾

﴿*I will nevermore be a helper of the criminals!*﴾

'those who disbelieve in You and go against Your commands.'

﴿فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ
لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا
قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ
الْمُصْلِحِينَ ﴿١٩﴾﴾

﴿*18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: "Verily, you are a plain misleader!"*﴾

﴿*19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."*﴾

How the Secret of this Killing became known

Allāh tells us that when Mūsā killed that Coptic,

﴿فِي الْمَدِينَةِ خَائِفًا﴾

﴿*he became afraid in the city*﴾ meaning, of the consequences of his action,

﴿يَتَرَقَّبُ﴾

﴿*looking about*﴾ means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

﴿إِنَّكَ لَغَوِيٌّ مُّبِينٌ﴾

﴿*Verily, you are a plain misleader!*﴾ meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

﴿يَـٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ﴾

﴿*O Mūsā! Is it your intention to kill me as you killed a man yesterday?*﴾

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

﴿وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّـٰصِحِينَ ﴿٢٠﴾﴾

﴿*20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."*﴾

﴿وَجَآءَ رَجُلٌ﴾

﴿*And there came a man*﴾ He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,

﴿إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ﴾

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهْدِيَنِي سَوَآءَ
ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ
ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ وَأَبُونَا
شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا
تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ
لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا
يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ
﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ أَن
تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ
وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ
ٱلصَّٰلِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

﴾Verily, the chiefs are taking counsel together about you.﴿," meaning, 'they are consulting with one another about you.'

﴿لِيَقْتُلُوكَ فَٱخْرُجْ﴾

﴾to kill you, so escape.﴿ means, from this land.

﴿إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ﴾

﴾Truly, I am one of the good advisers to you.﴿

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهْدِيَنِي سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

﴾21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!"﴿

﴾22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way."﴿

﴾23. And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is

a very old man."﴾

﴿*24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"*﴾

Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mūsā about how Fir'awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ﴾

﴿*So he escaped from there, looking about in a state of fear.*﴾ meaning, turning around and watching.

﴿قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ﴾

﴿*My Lord! Save me from the people who are wrongdoers!*﴾ means, from Fir'awn and his chiefs. It was mentioned that Allāh sent to him an angel riding a horse, who showed him the way. And Allāh knows best.

﴿وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ﴾

﴿*And when he went towards (the land of) Madyan,*﴾ means, he took a smooth and easy route – and he rejoiced because of that.

﴿قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ﴾

﴿*he said: "It may be that my Lord guides me to the right way."*﴾ meaning, the most straight route. And Allāh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ﴾

﴿*And when he arrived at the water (a well) of Madyan,*﴾ means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

﴿وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ﴾

{he found there a group of men watering, and besides them he found two women who were keeping back.}

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

﴿قَالَ مَا خَطْبُكُمَا﴾

{He said: "What is the matter with you?"} meaning, 'why do you not water your flocks with these people?'

﴿قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ﴾

{They said: "We cannot water until the shepherds take..."}

meaning, 'we cannot water our flocks until they finish.'

﴿وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

{And our father is a very old man.} means, 'this is what has driven us to what you see.'

﴿فَسَقَىٰ لَهُمَا﴾

{So he watered (their flocks) for them,}

﴿ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ﴾

{then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"}

﴿إِلَى ٱلظِّلِّ﴾

{to shade,} Ibn 'Abbās, Ibn Mas'ūd and As-Suddī said: "He sat beneath a tree."[1] 'Aṭā' bin As-Sā'ib said: "When Mūsā said:

﴿رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ﴾

{"My Lord! Truly, I am in need of whatever good that You bestow on me!"}

the women heard him."[2]

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[1] Aṭ-Ṭabari 19:556.

[2] Aṭ-Ṭabari 19:557.

﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا
فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ (٢٥) قَالَتْ
إِحْدَىٰهُمَا يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ (٢٦) قَالَ إِنِّىٓ أُرِيدُ أَنْ
أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَـٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَـٰنِىَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ
وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰلِحِينَ (٢٧) قَالَ ذَٰلِكَ بَيْنِى
وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ (٢٨)﴾

﴾25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers."﴿

﴾26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴿

﴾27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."﴿

﴾28. He (Mūsā) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."﴿

Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ﴾

﴾Then there came to him one of them, walking shyly.﴿

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may

Allāh be pleased with him: "She was covering herself from them with the folds of her garment."[1]

Ibn Abi Ḥātim recorded that 'Amr bin Maymūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."[2] This chain of narrators is *Ṣaḥīḥ*.

﴿قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا﴾

﴾She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."﴿

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

﴿فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ﴾

﴾So when he came to him and narrated the story,﴿

means, he told him about his story and why he had to leave his country.

﴿قَالَ لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴾he said: "Fear you not. You have escaped from the people who are wrongdoers."﴿

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

﴿نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴾You have escaped from the people who are wrongdoers.﴿

﴿قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾﴾

﴾And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴿

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

﴿يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ﴾

[1] Aṭ-Ṭabari 19:558.

[2] Aṭ-Ṭabari 19:559.

﴾*O my father! Hire him!*﴿ as a shepherd to look after the sheep. 'Umar, Ibn 'Abbās, Shurayḥ Al-Qāḍī, Abu Mālik, Qatādah, Muḥammad bin Isḥāq and others said: "When she said:

﴿إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾

﴾*Verily, the best of men for you to hire is the strong, the trustworthy.*﴿

her father said to her, 'What do you know about that?' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'"[1] 'Abdullāh (Ibn Mas'ūd) said, "The people who had the most discernment were three: Abu Bakr's intuition about 'Umar; the companion of Yūsuf when he said, 'Make his stay comfortable'; and the companion of Mūsā, when she said:

﴿يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾

﴾*O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.*﴿."[2]

﴿إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَـٰتَيْنِ﴾

﴾*I intend to wed one of these two daughters of mine to you,*﴿

means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

﴿عَلَىٰٓ أَن تَأْجُرَنِى ثَمَـٰنِىَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ﴾

﴾*on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.*﴿

meaning, 'on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

﴿وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰلِحِينَ﴾

﴾*But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.*﴿

means, 'I do not want to put pressure on you or cause you

[1] Aṭ-Ṭabari 19:562-564.

[2] Ibn Abi Shaybah 14:574.

any inconvenience or argue with you.'

Ibn Abi Ḥātim recorded that 'Ali bin Rabāḥ Al-Lakhmi said, "I heard 'Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh ﷺ narrating that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ آجَرَ نَفْسَهُ بِعِفَّةِ فَرْجِهِ وَطُعْمَةِ بَطْنِهِ»

«*Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.*»[1]

And Allāh tells us about Mūsā, peace be upon him:

﴿قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾

﴾*He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."*﴿

Mūsā said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

﴿أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ﴾

﴾*whichever of the two terms I fulfill, there will be no injustice to me,*﴿

meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the *Āyah*,

﴿فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾

﴾*But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him*﴿ (2:203).

And the Messenger of Allāh ﷺ said to Hamzah bin 'Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

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[1] Al-Bazzār 1495. This *Ḥadīth* has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some *Ḥadīth* scholars would consider it a valid witness.

سورة القصص ٣٨٩ الجزء العشرون

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓاْ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِىِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾ ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦٓ إِنَّهُمْ كَانُواْ قَوْمًا فَٰسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾ وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ﴿٣٥﴾﴾

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

«*If you wish, then fast, and if you wish, do not fast.*»[1]

even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhāri recorded that Saʿīd bin Jubayr said: "A Jew from the people of Hīrah asked me; 'Which of the two terms did Mūsā fulfill?' I said, 'I do not know until I go to the scholar of the Arabs and ask him.' So I went to Ibn 'Abbās, may Allāh be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhāri.[2]

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓاْ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِىِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ

[1] Al-Bukhāri no. 1943.

[2] See volume six, the *Tafsīr* of *Sūrah Ṭa Ha* (20:11-16).

يَـٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْـَٔامِنِينَ ﴿٣١﴾ ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ
سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ بُرْهَـٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦٓ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿٣٢﴾ ﴾

﴾*29. Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Aṭ-Ṭūr. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."*﴿

﴾*30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh, the Lord of all that exists!"*﴿

﴾*31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā! Draw near, and fear not. Verily, you are of those who are secure."*﴿

﴾*32. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir'awn and his chiefs. Verily, they are the people who are rebellious."*﴿

Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous *Āyah*, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the *Āyah* where Allāh says:

﴾فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ﴿

﴾*Then, when Mūsā had fulfilled the term,*﴿

meaning, the longer of the two; and Allāh knows best.

﴾وَسَارَ بِأَهْلِهِۦٓ﴿

﴾*and was traveling with his family,*﴿ They said: "Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir'awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,

and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

﴿ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا﴾

❴*he saw a fire in the direction of Aṭ-Ṭūr*❵ he saw a fire burning from a far.

﴿قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا﴾

❴*He said to his family: "Wait, I have seen a fire..."*❵ meaning, 'wait while I go there,'

﴿لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ﴾

❴*perhaps I may bring to you from there some information,*❵ This was because they lost their way.

﴿أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ﴾

❴*or a burning firebrand that you may warm yourselves.*❵

so that they could get warm and find relief from the cold.

﴿فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ﴾

❴*So when he reached it (the fire), he was called from the right side of the valley,*❵

From the side of the valley that adjoined the mountain on his right, to the west. This is like the *Āyah*,

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

❴*And you were not on the western side, when We made clear to Mūsā the commandment*❵ (20:44).

This indicates that when Mūsā headed for the fire, he headed in the direction of the *Qiblah* with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

﴿مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ﴾

❴*from the right side of the valley, in the blessed place, from the tree.*❵

﴿أَن يَـٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ﴾

❴*O Mūsā! Verily, I am Allāh, the Lord of all that exits!*❵

meaning, 'the One Who is addressing you and speaking to you is the Lord of all that exits, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

﴿وَأَنْ أَلْقِ عَصَاكَ﴾

﴿*And throw your stick!*﴾ 'the stick that is in your hand' – as was stated in the *Āyah*,

﴿وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ۝١٧ قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ۝١٨﴾

﴿*"And what is that in your right hand, O Mūsā?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."*﴾ (20:17-18).

The meaning is: 'this stick, which you know so well;'

﴿أَلْقِهَا يَٰمُوسَىٰ ۝١٩ فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ ۝٢٠﴾

﴿*"Cast it down, O Mūsā!" He cast it down, and behold! It was a snake, moving quickly.*﴾ (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) *Sūrah Ṭa Ha.*[1] And here Allāh says:

﴿فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا﴾

﴿*But when he saw it moving as if it were a snake, he turned in flight,*﴾

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

﴿وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ﴾

﴿*he turned in flight, and looked not back.*﴾ he did not turn around,

[1] *Fatḥ Al-Bāri* 5:342.

because it is human nature to flee from such a thing. But when Allāh said to him:

﴿يَـٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ ٱلْـَٔامِنِينَ﴾

﴿O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.﴾

he came back to his original position. Then Allāh said:

﴿ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

﴿Put your hand into the opening of your garment, it will come forth white without a disease;﴾

meaning, 'when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allāh said:

﴿مِنْ غَيْرِ سُوٓءٍ﴾

﴿without a disease﴾ i.e., with no trace of leukoderma.

﴿وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ﴾

﴿and draw your hand close to your side to be free from the fear.﴾

Mujāhid said, "To be free from terror." Qatādah said, "To be free from fear."[1] Mūsā was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mūsā, and puts his hand over his heart, his fear will disappear or be lessened, if Allāh wills; in Allāh we place our trust.

﴿فَذَٰنِكَ بُرْهَـٰنَانِ مِن رَّبِّكَ﴾

﴿These are two proofs from your Lord﴾

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allāh said:

[1] Aṭ-Ṭabari 19:575.

﴿إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ﴾

﴾*to Fir'awn and his chiefs.*﴿ meaning his leaders and prominent followers.

﴿إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ﴾

﴾*Verily, they are the people who are rebellious.*﴿

means, who are disobedient towards Allāh and who go against His commands and His religion.

﴿قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ۝٣٣ وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ ۖ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ۝٣٤ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ ۝٣٥﴾

﴾*33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me."*﴿

﴾*34. "And my brother Hārūn - he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me."*﴿

﴾*35. Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors."*﴿

How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'awn, the one who he had run away from and whose vengeance he feared,

﴿قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا﴾

﴾ *Mūsā said: My Lord! I have killed a man among them,*﴿ meaning, that Coptic,

﴿فَأَخَافُ أَن يَقْتُلُونِ﴾

﴾*and I fear that they will kill me.*﴿ i.e., 'when they see me.'

﴿وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا﴾

﴾*And my brother Hārūn - he is more eloquent in speech than me,*﴿

Mūsā, peace be upon him, had a speech defect, because when

he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.[1] Mūsā said:

﴿وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾﴾

﴾*"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hārūn, my brother. Increase my strength with him, And let him share my task."*﴿ (20:27-32)

meaning, 'give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Mūsā said:

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا﴾

﴾*And my brother Hārūn – he is more eloquent in speech than me: so send him with me as a helper*﴿

meaning, as a support to give strength to my cause and confirm what I say and convey from Allāh, because the word of two carries more weight in people's minds than the word of one. So he said:

﴿إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾

﴾*Verily, I fear that they will deny me.*﴿

Muḥammad bin Isḥāq said:

﴿رِدْءًا يُصَدِّقُنِي﴾

﴾*as a helper to confirm me.*﴿ means, 'to explain to them what I say, for he can understand me where they may not.' When Mūsā asked for this, Allāh said to him:

﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ﴾

﴾*We will strengthen your arm through your brother,*﴿

meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the *Āyāt*;

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[1] This is based upon a narration from Sa'īd bin Jubayr which was recorded by Aṭ-Ṭabari in his comments on *Sūrah Ṭa Ha* (20:27).

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَـٰمُوسَىٰ﴾

﴾*You are granted your request, O Mūsā!*﴿ (20:36)

﴿وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَـٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

﴾*And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy*﴿ (19:53).

One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'awn and his chiefs. Allāh said concerning Mūsā:

﴿وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾

﴾*he was honorable before Allāh*﴿ (33:69).

﴿وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا﴾

﴾*and (We will) give you both power*﴿ means, overwhelming evidence.

﴿فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ ۚ﴾

﴾*so they shall not be able to harm you, with Our Āyāt;*﴿

means, 'they will have no way or means of harming you because you are conveying the signs of Allāh.' This is like the *Āyāt*:

﴿يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ﴾

﴾*O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.*﴿ until His saying:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ﴾

﴾*Allāh will protect you from mankind*﴿ (5:67).

﴿ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ﴾

﴾*Those who convey the Message of Allāh*﴿ until His saying:

﴿وَكَفَىٰ بِٱللَّهِ حَسِيبًا﴾

﴾*And sufficient is Allāh as a Reckoner*﴿ (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُواْ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓاْ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

told them the consequences in this world and the next, for them and for those who followed them,

﴿أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ﴾

﴾*you two as well as those who follow you will be the victors.*﴿ This is like the *Āyāt*:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴾*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.*﴿ (58:21)

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life*﴿ (40:51) to the end of the *Āyah*.

﴿فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُواْ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾﴾

﴾*36. Then when Mūsā came to them with Our Clear Āyāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."*﴿

﴾*37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."*﴿

Mūsā before Fir'awn and His People

Allāh tells us how Mūsā and his brother Hārūn came before Fir'awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir'awn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

﴿مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى﴾

﴿*This is nothing but invented magic.*﴾ meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

﴿وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ﴾

﴿*Never did we hear of this among our fathers of old.*﴾

They were referring worshipping Allāh Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

﴿رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ﴾

﴿*My Lord knows best him who came with guidance from Him,*﴾

meaning, 'of me and you, and He will decide between me and you.' So he said:

﴿وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ﴾

﴿*and whose will be the happy end in the Hereafter.*﴾

meaning, who will be supported and will prevail.

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

﴿*Verily, the wrongdoers will not be successful.*﴾

refers to the idolators who associate others in worship with Allāh.

﴿وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾﴾

﴾38. Fir'awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars."﴿

﴾39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.﴿

﴾40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.﴿

﴾41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴿

﴾42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.﴿

The Arrogance of Fir'awn and His ultimate Destiny

Allāh tells us of Fir'awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

﴿فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ﴾

﴾Thus he fooled his people, and they obeyed him.﴿ [43:54]

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

﴿يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴾O chiefs! I know not that you have a god other than me.﴿

Allāh tells us about Fir'awn:

﴿فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾﴾

﴾*Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.*﴿ (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

﴿لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ﴾

﴾*If you choose a god other than me, I will certainly put you among the prisoners*﴿ (26:29).

﴿فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ﴾

﴾*So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā;*﴿

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a *Ṣarḥ*, a exalted towering palace. This is like the *Āyah*,

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۝٣٦ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ۝٣٧﴾

﴾*And Fir'awn said: "O Hāmān! Build me a Ṣarḥ that I may arrive at the ways - the ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction*﴿ (40:36-37).

Fir'awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir'awn. Fir'awn said:

﴿وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ﴾

﴾*and verily, I think that he (Mūsā) is one of the liars.*﴿

meaning, 'when he says that there is a lord other than me.' The issue was not whether Allāh had sent Mūsā, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

﴿وَمَا رَبُّ ٱلْعَٰلَمِينَ﴾

﴾*And what is the Lord of Al-'Ālamīn?*﴿ (26:23) and:

﴿لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ﴾

﴾*If you choose a god other than me, I will certainly put you among the prisoners.*﴿ (26:29)

and he said:

﴿يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴾*O chiefs! I know not that you have a god other than me.*﴿

This was the view of Ibn Jarīr.[1]

﴿وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾﴾

﴾*And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.*﴿

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾﴾

﴾*So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).*﴿ (89:13-14). Allāh says here:

﴿فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ﴾

﴾*So, We seized him and his armies, and We threw them all into the sea.*﴿

meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ﴾

﴾*So, behold what was the end of the wrongdoers. And We*

[1] Aṭ-Ṭabari 19:580.

made them leaders inviting to the Fire﴿

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

﴾وَيَوْمَ ٱلْقِيَـٰمَةِ لَا يُنصَرُونَ﴿

﴾and on the Day of Resurrection, they will not be helped.﴿

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

﴾أَهْلَكْنَـٰهُمْ فَلَا نَاصِرَ لَهُمْ﴿

﴾We have destroyed them. And there was none to help them﴿ (47:13).

﴾وَأَتْبَعْنَـٰهُمْ فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً﴿

﴾And We made a curse to follow them in this world,﴿

Allāh decreed that they and their king Fir'awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

﴾وَيَوْمَ ٱلْقِيَـٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ﴿

﴾and on the Day of Resurrection, they will be among disgraced.﴿

Qatādah said, "This *Āyah* is like the *Āyah*,

﴾وَأُتْبِعُوا۟ فِى هَـٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾﴿

﴾They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.﴿ (11:99)."[1]

﴾وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾﴿

﴾43. And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴿

[1] Aṭ-Ṭabari 19:583.

The Blessings which Allāh bestowed upon Mūsā

سورة القصص ٣٩١ الجزء العشرون

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ
مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
ٱلْعُمُرُ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ
ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ
ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا
مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ
مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟
لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ
مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ
﴿٤٨﴾ قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ
هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

Allāh tells us about the blessings which He gave His servant and Messenger Mūsā, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrāh to him after He destroyed Fir'awn and his chiefs.

﴿مِن بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ﴾

﴾after We had destroyed the generations of old﴿

After the revelation of the Tawrāh, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allāh among the idolators, as Allāh says:

﴿وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾﴾

﴾And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment﴿ (69:9-10).

﴿بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً﴾

﴾as an enlightenment for mankind, and a guidance and a mercy,﴿

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*that they might remember.*﴾ means, that the people might be reminded and guided by it.

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ
أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا
وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم
مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ
مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾﴾

﴿*44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.*﴾

﴿*45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).*﴾

﴿*46. And you were not at the side of Aṭ-Ṭūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.*﴾

﴿*47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."*﴾

Proof of the Prophethood of Muḥammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴾You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed﴿ (3:44),

meaning, 'you were not present then, but Allāh has revealed this to you.' Similarly, Allāh told him about Nūḥ and his people, and how He saved Nūḥ and drowned his people, then He said:

﴿تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا فَٱصْبِرْ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ﴾

﴾This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwā﴿ (11:49).

And at the end of the same *Sūrah* (Hūd) Allāh says:

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ﴾

﴾That is some of the news of the towns which We relate unto you﴿ (11:100).

And here, after telling the story of Mūsā from beginning to end and how Allāh began His revelation to him and spoke with him, Allāh says:

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

﴾And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴿

meaning, 'you – O Muḥammad – were not on the western side of the mountain where Allāh spoke to Mūsā from the tree which was to the east of it, in the valley.'

﴿وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ﴾

﴾and you were not among the witnesses.﴿

'to that event, but Allāh has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allāh established against them and what was revealed to the earlier Prophets.

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا﴾

﴾And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.﴿

meaning, 'you were not living among the people of Madyan reciting Our *Āyāt* to them, when you started to tell about Our Prophet Shu'ayb and what he said to his people and how they responded.'

﴿وَلَٰكِنَّا كُنَّا مُرْسِلِينَ﴾

﴾But it is We Who kept sending.﴿ means, 'but We revealed that to you and sent you to mankind as a Messenger.'

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

﴾And you were not at the side of Aṭ-Ṭūr when We called.﴿

Qatādah said that:

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

﴾And you were not at the side of Aṭ-Ṭūr when We did call.﴿

refers to Mūsā, and this – and Allāh knows best – is like the *Āyah*:

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

﴾And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴿

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the *Āyāt*:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ﴾

﴾And (remember) when your Lord called Mūsā﴿ (26:10).

﴿إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾﴾

﴾When his Lord called him in the sacred valley of Ṭuwā﴿ (79:16).

﴿وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾﴾

﴾And We called him from the right side of At-Ṭūr, and made him draw near to Us for a talk with him﴿ (19:52).

﴿وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ﴾

﴾But (you are sent) as a mercy from your Lord,﴿

means, 'you were not a witness to any of those things, but Allāh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

﴿لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴿

means, 'so that they may be guided by that which you bring from Allāh.'

﴿وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴾And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger?﴿

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allāh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allāh says about the situation after He revealed His blessed Book the Qur'ān:

﴿أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

﴾Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy﴿ (6:156-157).

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ﴾

﴾Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allāh after the

۞ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ
ءَاتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ
قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾
أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ
أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ
اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِن
نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا أَوَلَمْ نُمَكِّن لَّهُمْ
حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ
بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ
إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ
الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا
كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

Messengers﴾ (4:165).

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ﴾

﴿*O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner*﴾ (5:19). And there are many similar *Āyāt*.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ
عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ قَالُوا
سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ
مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ وَلَقَدْ وَصَّلْنَا
لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾﴾

﴿*48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā? Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers."*

﴿*49. Say: "Then bring a Book from Allāh, which is a better*

guide than these two, that I may follow it, if you are truthful."﴾

﴿*50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are wrongdoers.*﴾

﴿*51. And indeed now We have conveyed the Word to them, in order that they may remember.*﴾

The stubborn Response of the Disbelievers

Allāh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muḥammad ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

﴿لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ﴾

﴿*Why is he not given the like of what was given to Mūsā?*﴾

Meaning – and Allāh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allāh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allāh wrought at the hands of Mūsā as evidence and proof against Fir'awn and his chiefs and the Children of Israel. But all of this had no effect on Fir'awn and his chiefs; on the contrary, they denied Mūsā and his brother Hārūn, as Allāh tells us:

﴿أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ﴾

﴿*Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!*﴾ (10:78)

﴿فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾﴾

﴿*So they denied them both and became of those who were destroyed.*﴾ (23:48)

The Rebellious do not believe in Miracles

Allāh says here:

﴿أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ﴾

﴾Did they not disbelieve in that which was given to Mūsā of old?﴿

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

﴿قَالُوا سِحْرَانِ تَظَاهَرَا﴾

﴾They say: "Two kinds of magic, each helping the other!"﴿

cooperating or working one with the other.

﴿وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ﴾

﴾And they say: "Verily, in both we are disbelievers."﴿

meaning, 'we disbelieve in each of them.' Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, "The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: 'Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!' This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

﴿تَظَاهَرَا﴾

﴾each helping the other﴿ i.e., working together and supporting one another."[1] This was also the view of Sa'īd bin Jubayr and Abu Razīn that the phrase "two kinds of magic" referred to Mūsā and Hārūn.[2] This is a good suggestion. And Allāh knows best.

The Response to this False Accusation

﴿سِحْرَانِ تَظَاهَرَا﴾

[1] Aṭ-Ṭabari 19:588.

[2] Aṭ-Ṭabari. 19:598.

﴾*Two kinds of magic, each helping the other!*﴿

'Ali bin Abi Ṭalḥah and Al-'Awfi reported that Ibn 'Abbās said that this refers to the Tawrāh and the Qur'ān,[1] because Allāh says next:

﴿قُلْ فَأْتُوا۟ بِكِتَـٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ﴾

﴾*Say: "Then bring a Book from Allāh, which is a better guide than these two that I may follow it."*﴿

Allāh often mentions the Tawrāh and the Qur'ān together, as in the *Āyāt*:

﴿قُلْ مَنْ أَنزَلَ ٱلْكِتَـٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ﴾

﴾*Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind...*﴿ until:

﴿وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ﴾

﴾*And this is a blessed Book which We have sent down."*﴿ (6:91-92)

And at the end of the same *Sūrah*, Allāh says:

﴿ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ﴾

﴾*Then, We gave Mūsā the Book, to complete (Our favor) upon those who would do right*﴿ (6:154).

﴿وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

﴾*And this is a blessed Book which We have sent down, so follow it and have Taqwā of Allāh, that you may receive mercy*﴿ (6:155).

And the *Jinn* said:

﴿إِنَّا سَمِعْنَا كِتَـٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴾*Verily, we have heard a Book sent down after Mūsā, confirming what came before it*﴿ (46:30).

Waraqah bin Nawfal said, "This is An-Nāmūs,[2] who came down to Mūsā." And those who are possessed of insight know instinctively that among the many Books which He has sent

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[1] Aṭ-Ṭabari 19:589.

[2] Meaning Jibrīl.

down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qur'ān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin 'Imrān, which is the Book concerning which Allāh says:

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَـٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ﴾

﴾*Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto*﴿ (5:44).

The Injīl was revealed as a continuation and complement of the Tawrāh and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

﴿قُلْ فَأْتُوا۟ بِكِتَـٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـٰدِقِينَ ﴿٤٩﴾﴾

﴾*Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.*﴿

meaning, 'in your efforts to refute the truth with false arguments.'

﴿فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ﴾

﴾*But if they answer you not,*﴿ means, 'if they do not respond to what you tell them, and do not follow the truth,'

﴿فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ﴾

﴾*then know that they only follow their own lusts.*﴿

means, with no basis or evidence.

﴿وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ﴾

﴾*And who is more astray than one who follows his own lusts, without guidance from Allāh?*﴿

means, with no guidance taken from the Book of Allāh.

﴿إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ﴾

﴾*Verily, Allāh guides not the people who are wrongdoers.*﴿

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ﴾

﴾And indeed now We have conveyed the Word﴿

Mujāhid said: "We have explained the Word to them."[1] As-Suddī said something similar.[2] Qatādah said: "Allāh is saying, 'He has told them what He did in the past and what He will do in the future.'"

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾in order that they may remember.﴿[3] Mujāhid and others said:

﴿وَصَّلْنَا لَهُمُ﴾

﴾We have conveyed the Word﴿ means, to Quraysh.[4]

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾﴾

﴾52. Those to whom We gave the Scripture before it, they believe in it.﴿

﴾53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴿

﴾54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.﴿

﴾55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴿

The Believers among the People of the Book

Allāh tells us that the pious scholars among the People of the

[1] Aṭ-Ṭabari 19:593.
[2] Ibn Abi Ḥātim 9:2987.
[3] Aṭ-Ṭabari 19:593.
[4] Aṭ-Ṭabari 19:594.

Book believe in the Qur'ān, as He says:

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ﴾

﴾*Those to whom We gave the Book recite*[1] *it as it should be recited, they are the ones who believe therein*﴿ (2:121).

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ﴾

﴾*And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh*﴿ (3:199).

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴾*Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."*﴿ (17:107-108)

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ﴾

﴾*And you will find the nearest in love to the believers those who say: "We are Christians."*﴿ until:

﴿فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ﴾

﴾*so write us down among the witnesses*﴿ (5:82-83).

Sa'īd bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

﴿يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾﴾

﴾*Yā Sīn. By the Qur'ān, full of wisdom.*﴿ (36:1-2)

until he completed the *Sūrah*. They began to weep, and they embraced Islām. These other *Āyāt* were revealed concerning them:[2]

[1] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:121) for comments on this *Āyah*.

[2] Ibn Abi Ḥātim 9:2988. This is a *Mursal* narration.

﴿الَّذِينَ ءَاتَيْنَٰهُمُ الْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا ءَامَنَّا بِهِۦٓ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾﴾

﴾*Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."*﴿

meaning, 'even befor e the Qur'ān came we were Muslims, i.e., we believed in One God and were sincerely responding to Allāh's commands.'

﴿أُوْلَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

﴾*These will be given their reward twice over, because they are patient,*﴿

means, those who have this characteristic – that they believed in the first Book and then in the second. Allāh says:

﴿بِمَا صَبَرُوا﴾

﴾*because they are patient,*﴿ meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the *Ṣaḥīḥ* from the *Ḥadīth* of 'Āmir Ash-Sha'bi from Abu Burdah that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا»

«*There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.*»[1]

Imām Aḥmad recorded that Abu Umāmah said: "On the day of the Conquest [of Makkah] I was walking alongside the

[1] *Fatḥ Al-Bāri* 1:229.

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

«Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.»"[1]

Allāh's saying:

﴿وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ﴾

﴾*and repel evil with good,*﴿ means, they do not respond to evil in kind, rather they forgive and overlook.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴾*and spend out of what We have provided for them.*﴿

meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay *Zakāh* and give voluntary charity.'

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

﴾*And when they hear evil vain talk, they withdraw from it*﴿

meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

﴾*and if they pass by some evil vain talk, they pass by it with dignity*﴿ (25:72).

﴿وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ﴾

﴾*and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."*﴿

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

[1] Aḥmad 5:259.

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allāh says of them that they say:

﴿لَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ سَلَـٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَـٰهِلِينَ﴾

﴾To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.﴿

meaning, 'we do not seek the way of the ignorant and we do not like it.'

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴾56. Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴿

﴾57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.﴿

Allāh guides Whom He wills

Allāh says to His Messenger ﷺ: 'O Muḥammad:

﴿لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴾Verily, you guide not whom you like﴿' meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allāh will guide whom He wills, and His is the ultimate wisdom,' as He says:

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴾Not upon you is their guidance, but Allāh guides whom He wills.﴿ (2:272)

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾And most of mankind will not believe even if you desire it eagerly.﴿ (12:103)

This *Āyah* is even more specific than the following:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾﴾

﴾*Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.*﴿

meaning: Allāh knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two *Ṣaḥīḥs* that this *Āyah* was revealed concerning Abu Tālib, the paternal uncle of the Messenger of Allāh ﷺ. He used to protect the Prophet, support him and stand by him. He loved the Prophet ﷺ dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allāh ﷺ. When he was on his deathbed, the Messenger of Allāh ﷺ called him to Faith and to enter Islām, but the decree overtook him and he remained a follower of disbelief, and Allāh's is the complete wisdom.

Az-Zuhri said: "Sa'īd bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzūmi, may Allāh be pleased with him, said: "When Abu Tālib was dying, the Messenger of Allāh ﷺ came to him and found Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah bin Al-Mughīrah with him. The Messenger of Allāh ﷺ said:

«يَا عَمِّ قُلْ: لَا إِلَهَ إِلَّا اللهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ»

«*O my uncle, say Lā ilāha illallāh, a word which I may use as evidence in your favor before Allāh [in the Hereafter].*»

Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah said: 'O Abu Tālib, will you leave the religion of 'Abdul-Muṭṭalib?' The Messenger of Allāh ﷺ kept urging him to say *Lā ilāha illallāh*, and they kept saying, 'Will you leave the religion of 'Abdul-Muṭṭalib?' – until, at the very end, he said that he was on the religion of 'Abdul-Muṭṭalib, and he refused to say *Lā ilāha illallāh*. The Messenger of Allāh ﷺ said:

«وَاللهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»

«*By Allāh, I shall certainly seek forgiveness for you unless I am told not to.*»

Then Allāh revealed:

﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ﴾

﴾*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin*﴿ (9:113).

And there was revealed concerning Abu Ṭālib the *Āyah*,

﴾إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴿

﴾*Verily, you guide not whom you like, but Allāh guides whom He wills.*﴿"

This was recorded (by Al-Bukhāri and Muslim) from the *Ḥadīth* of Az-Zuhri.[1]

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

﴾وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا﴿

﴾*And they say: "If we follow the guidance with you, we would be snatched away from our land."*﴿

Allāh tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allāh ﷺ:

﴾إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا﴿

﴾*If we follow the guidance with you, we would be snatched away from our land.*﴿,

meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allāh said in response to them:

﴾أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا﴿

﴾*Have We not established for them a secure sanctuary,*﴿

meaning, the excuse they give is a lie and is false, because Allāh has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and *Shirk*, and how could it not be safe for them when they

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[1] *Fatḥ Al-Bāri* 8:365, Muslim 1:54.

become Muslims and follow the truth?

﴿يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ﴾

﴾*to which are brought fruits of all kinds,*﴿ means, all kinds of fruits from the surrounding regions, from Aṭ-Ṭā'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

﴿رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾*a provision from Ourselves, but most of them know not.*﴿ - this is why they said what they said.

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا
قَلِيلًا وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟
عَلَيْهِمْ ءَايَٰتِنَا وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾﴾

﴾*58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.*﴿

﴾*59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt. And never would We destroy the towns unless the people thereof are wrongdoers.*﴿

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا﴾

﴾*And how many a town have We destroyed, which was thankless for its means of livelihood!*﴿

They were arrogant transgressors who denied Allāh's blessing of giving them ample provision. This is like the *Āyah*,

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ﴾

﴾*And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place*﴿ until:

﴿فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ١١٣﴾

﴿So the torment overtook them while they were wrongdoers.﴾ (16:112-113)

Allāh said:

﴿فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا﴾

﴿And those are their dwellings, which have not been inhabited after them except a little.﴾

Their land became empty and desolate, and you can see nothing but their dwellings.

﴿وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ﴾

﴿And verily, We have been the heirs.﴾

Their towns became ruins, with none remaining.

Then Allāh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا﴾

﴿And never will your Lord destroy the towns until He sends to their mother town﴾ i.e., Makkah –

﴿رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا﴾

﴿a Messenger reciting to them Our Āyāt.﴾

This indicates that the Unlettered Prophet, Muḥammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the *Āyāt*:

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿so that you may warn the Mother of Towns and all those around it﴾ (6:92).

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158),

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

وَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا وَمَا عِندَ
ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ
ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا
يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟
لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ
يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ سُبْحَٰنَ
ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ
ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

﴾*That I may therewith warn you and whomsoever it may reach.*﴿ (6:19)

﴾وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴿

﴾*but those of the sects that reject it, the Fire will be their promised meeting place.*﴿ (11:17).

﴾وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا﴿

﴾*And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.*﴿ (17:58).

Allāh tells us that He will destroy every town before the Day of Resurrection, as He says:

﴾وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴿

﴾*And We never punish until We have sent a Messenger.*﴿ (17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I have been sent to the red and the black.*»[1]

[1] Muslim 1:370.

Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

﴿وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
أَفَمَن وَعَدْنَـٰهُ وَعْدًا حَسَنًا فَهُوَ لَـٰقِيهِ كَمَن مَّتَّعْنَـٰهُ مَتَـٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَـٰمَةِ مِنَ
ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

﴾60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allāh is better and will remain forever. Have you then no sense?﴿

﴾61. Is he whom We have promised an excellent promise - which he will find true - like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?﴿

This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allāh tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allāh prepared for His righteous servants in the Hereafter. As Allāh says:

﴿مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

﴾Whatever is with you, will be exhausted, and whatever is with Allāh will remain﴿ (16:96).

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾﴾

﴾and that which is with Allāh is the best for the most righteous.﴿ (3:198)

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا مَتَـٰعٌ ﴿٢٦﴾﴾

﴾whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.﴿ (13:26)

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾﴾

﴾Nay, you prefer the life of this world. Although the Hereafter

is better and more lasting.﴾ (87:16-17).

The Messenger of Allāh ﷺ said:

«وَاللهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ إِلَيْهِ»

«*By Allāh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.*»[1]

Allāh's saying:

﴿أَفَلَا تَعْقِلُونَ﴾

﴾*Have you then no sense?*﴿ means, do those who prefer this world to the Hereafter have no sense?

﴿أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

﴾*Is he whom We have promised an excellent promise - which he will find true - like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?*﴿

Is the one who believes in the reward which Allāh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allāh and in His promises and threats? He is only enjoying a few days in this life,

﴿ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ﴾

﴾*then on the Day of Resurrection, he will be among those brought up.*﴿

Mujāhid and Qatādah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allāh ﷺ and Abu Jahl, or that it was revealed concerning Ḥamzah and Ali, and Abu Jahl.[2] Both views were narrated from Mujāhid.[3] The apparent meaning is that it is

[1] Aḥmad 4:230.

[2] Aṭ-Ṭabari 19:604, 605.

[3] Aṭ-Ṭabari 19:604, 605.

more general than that. This is like the *Āyah* where Allāh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

﴿وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ۝٥٧﴾

﴾Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴿ (37:57)

And Allāh says:

﴿وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾

﴾but the Jinn know well that they have indeed to appear (before Him)﴿ (37:158).

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ۝٦٢ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ۝٦٣ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ۝٦٤ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ۝٦٥ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ۝٦٦ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ۝٦٧﴾

﴾62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"﴿

﴾63. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."﴿

﴾64. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!﴿

﴾65. And the Day He will call to them, and say: "What answer gave you to the Messengers?"﴿

﴾66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.﴿

﴾67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.﴿

The Idolators and Their Partners and the Emnity between Them in the Hereafter

Allāh informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴾*"Where are My (so-called) partners whom you used to assert?"*﴿

meaning, 'where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?' This is said in the nature of a rebuke and warning, as in the *Āyah*,

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

﴾*And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.*﴿ (6:94)

His saying:

﴿قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ﴾

﴾*Those about whom the Word will have been fulfilled*﴿

means the *Shayātīn* and evil *Jinn*, and those who used to advocate disbelief.

﴿رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ﴾

﴾*"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."*﴿

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the *Āyāt*:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴾And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴿ (19:81-82)

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ الْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦﴾

﴾And who is more astray than one who calls besides Allāh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴿ (46:5-6).

Ibrāhīm Al-Khalīl, peace be upon him, said to his people:

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَوٰةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

﴾You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other.﴿ (29:25)

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ۝١٦٦﴾

﴾When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them﴿ until:

﴿وَمَا هُم بِخَٰرِجِينَ مِنَ النَّارِ ۝١٦٧﴾

﴾And they will never get out of the Fire.﴿ (2:166-167).

Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَآءَكُمْ﴾

﴾And it will be said (to them): "Call upon your partners,"﴿

meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ﴾

﴾and they will call upon them, but they will give no answer to them, and they will see the torment.﴿

means, they will realize for sure that they are inevitably destined for the Fire. His saying:

﴿لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾

﴾*If only they had been guided!*﴿ means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the *Āyah*,

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴾*And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.*﴿ (18:52-53)

Their attitude towards the Messengers on the Day of Resurrection

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾﴾

﴾*And the Day He will call to them, and say: "What answer gave you to the Messengers?"*﴿

The first call will be concerning the issue of *Tawḥīd*, which includes evidences of the prophethood – 'What was your response to the Messengers who were sent to you? How did you deal with them?' This is like the questions which will be asked of a person in his grave: 'who is your Lord? who is your Prophet? and what is your religion?' The believer will testify that there is no God except Allāh and that Muḥammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

﴿فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾﴾

﴾*Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.*﴿

Mujāhid said: "The proof will be obscured from them,"[1] so they will not be able to ask one another for help by virtue of

[1] Aṭ-Ṭabari 19:607.

their blood ties. Allāh's saying:

﴿فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا﴾

﴾But as for him who repented, believed, and did righteous deeds,﴿

means, in this world.

﴿فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ﴾

﴾then perhaps he will be among those who are successful.﴿

means, on the Day of Resurrection. And the word; perhaps (*'Asā*), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا
يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾﴾

﴾68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.﴿

﴾69. And your Lord knows what their breasts conceal, and what they reveal.﴿

﴾70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.﴿

Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.
His saying:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ﴾

﴾And your Lord creates whatsoever He wills and chooses,﴿

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and

bad alike, are in His Hands and will return to Him.

﴿مَا كَانَ لَهُمُ ٱلْخِيَرَةُ﴾

﴿*no choice have they.*﴾ is a negation, according to the correct view. This is like the *Āyah*,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

> ﴿*It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision*﴾ (33:36).

Then Allāh says:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾﴾

> ﴿*And your Lord knows what their breasts conceal, and what they reveal.*﴾

He knows what is hidden in their hearts, just as He knows what they do openly.

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾﴾

> ﴿*It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴾ (13:10).

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*And He is Allāh; Lā ilāha illā Huwa,*﴾

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

﴿لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْآخِرَةِ﴾

﴿*His is the praise, in the first and in the last,*﴾

in all that He does, He is to be praised for His justice and wisdom.

﴿وَلَهُ ٱلْحُكْمُ﴾

﴿*His is the decision,*﴾ that none can put back, because of His might, power, wisdom and mercy.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴾*and to Him shall you be returned.*﴿ means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

﴾قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴿

﴾71. Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?"﴿

﴾72. Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?"﴿

﴾73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.﴿

الجزء العشرون ٣٩٤ سورة القصص

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ
مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ
يَوْمِ ٱلْقِيَـٰمَةِ مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ
فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ
وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ
﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَـٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟
يَفْتَرُونَ ﴿٧٥﴾ ۞ إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ
عَلَيْهِمْ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ
أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ
﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ
وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

Night and Day are among the Blessings of Allāh and are Signs of *Tawḥīd*

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

﴿مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ﴾

﴾which god besides Allāh could bring you light?﴿

meaning, 'with which you could see things and which would bring you relief?'

﴿أَفَلَا تَسْمَعُونَ﴾

﴾Will you not then hear?﴿ Then Allāh tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allāh says:

﴿مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ﴾

﴾which god besides Allāh could bring you night wherein you rest?﴿

meaning, 'to rest from your work and activity.'

﴿أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ﴾

﴾Will you not then see? It is out of His mercy﴿ towards you,

﴿جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

﴾that He has made for you the night and the day﴿

He created both,

﴿لِتَسْكُنُوا۟ فِيهِ﴾

﴾that you may rest therein﴿ during the night,

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴾and that you may seek of His bounty﴿

during the day, by traveling, moving about and working.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴾and in order that you may be grateful.﴿

So that you may give thanks to Allāh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the *Āyah*,

﴿وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾

﴾And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴿ (25:62).

And there are many similar *Āyāt*.

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ۝٧٤ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ۝٧٥﴾

﴾74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"﴿

﴾75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh, and the lies which they invented will disappear from them.﴿

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allāh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴾Where are My (so-called) partners, whom you used to assert?﴿

meaning, in this world.

﴿وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا﴾

﴾And We shall take out from every nation a witness,﴿

Mujāhid said, "This means a Messenger."[1]

﴿فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ﴾

[1] Aṭ-Ṭabari 19:614.

﴾and We shall say: "Bring your proof."﴿

meaning, 'of the truth of your claim that Allāh had any partners.'

﴾فَعَلِمُوٓا أَنَّ ٱلْحَقَّ لِلَّهِ﴿

﴾Then they shall know that the truth is with Allāh,﴿

meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

﴾وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴿

﴾and the lies which they invented will disappear from them.﴿

they will vanish and will be of no benefit to them.

﴾إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ
بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ
ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ
إِلَيْكَ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾﴿

﴾76. Verily, Qārūn was of Mūsā's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴿

﴾77. "But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allāh has been generous to you, and seek not mischief in the land. Verily, Allāh likes not the mischief-makers."﴿

Qārūn and His People's exhortation

It was recorded that Ibn 'Abbās said:

﴾إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ﴿

﴾Verily, Qārūn was of Mūsā's people,﴿

"He was the son of his paternal uncle."[1] This was also the view of Ibrāhīm An-Nakha'ī, 'Abdullāh bin Al-Ḥārith bin

[1] Ibn Abi Ḥātim 9:3005.

Nawfal, Sammāk bin Ḥarb, Qatādah, Mālik bin Dīnār, Ibn Jurayj and others; they all said that he was the cousin of Mūsā, peace be upon him.[1] Ibn Jurayj said: "He was Qārūn bin Yaṣhar bin Qāhith, and Mūsā was the son of 'Imrān bin Qāhith.[2]

﴾وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ﴿

﴾*And We gave him of the treasures,*﴿ meaning, of wealth;

﴾مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ﴿

﴾*that of which the keys would have been a burden to a body of strong men.*﴿

Groups of strong men would not have been able to carry them because they were so many. Al-A'mash narrated from Khaythamah, "The keys of Qārūn's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet."[3] Other views were also given, and Allāh knows best.

﴾إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾﴿

﴾*Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."*﴿

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, 'do not be arrogant and proud of your wealth.'

﴾إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ﴿

﴾*Verily, Allāh likes not those who exult.*﴿

Ibn 'Abbās said, "This means, those who rejoice and gloat."[4] Mujāhid said, "It means those who are insolent and reckless, and do not thank Allāh for what He has given them."[5]

[1] Aṭ-Ṭabari 19:616.
[2] Aṭ-Ṭabari 19:615.
[3] Aṭ-Ṭabari 19:617.
[4] Aṭ-Ṭabari 19:622.
[5] Aṭ-Ṭabari 19:623.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِيٓ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ
مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا
وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
فِى زِينَتِهِۦ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا
مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا
بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟
مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ
﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا
يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

His saying:

﴿وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا﴾

﴾But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;﴿

means, 'use this great wealth and immense blessing Allāh has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

﴿وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا﴾

﴾and forget not your portion of lawful enjoyment in this world;﴿

'That which Allāh has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

﴿وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ﴾

﴾and be generous as Allāh has been generous to you,﴿

'Be generous to His creatures, as He has been generous to you.'

﴿وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ﴾

﴾and seek not mischief in the land.﴿ meaning: 'do not let your aim

be to spread corruption on earth and do harm to Allāh's creation.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

﴿Verily, Allāh likes not the mischief-makers.﴾

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِيٓ أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾﴾

﴿78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins.﴾

Allāh informs us how Qārūn responded to the exhortations of his people when they sought to guide him to what is good.

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِيٓ﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

meaning, 'I have no need of your advice; Allāh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the *Āyāt*:

﴿فَإِذَا مَسَّ الْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ﴾

﴿When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it."﴾ (39:49)

An alternative interpretation of this *Āyah* says that the meaning is: "Only because of what Allāh knows about me did I obtain this favor." This is like His saying:

﴿وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى﴾

﴿And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me."﴾ (41:50)

meaning, "I deserved it."

Imām 'Abdur-Raḥmān bin Zayd bin Aslam explained this *Āyah* very well. Concerning the phrase,

﴿قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ﴾

﴿*He said: "This has been given to me only because of the knowledge I possess."*﴾

He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

﴿أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

﴿*Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?*﴾[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ
قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ
ءَامَنَ وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴿٨٠﴾﴾

﴿*79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."*﴾

﴿*80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."*﴾

How Qārūn went forth in His Finery, and His People's Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

[1] Aṭ-Ṭabari 19:626.

﴿يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ﴾

﴾Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune.﴿

meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

﴿وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا﴾

﴾Woe to you! The reward of Allāh is better for those who believe and do righteous deeds,﴿

'Allāh's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic *Ḥadīth*:

«يَقُولُ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقْرَءُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾»

«Allāh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: ﴾No person knows what is kept hidden for them of joy as a reward for what they used to do.﴿» (32:17).[1]

﴿وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ﴾

﴾and this none shall attain except the patient.﴿

As-Suddī said: "None shall reach Paradise except for the patient" – as if this were the completion of the statement made by the people of knowledge.[2] Ibn Jarīr said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allāh, stating this fact."[3]

﴿فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ

[1] *Fatḥ Al-Bāri* 8:375.
[2] Ibn Abi Ḥātim 9:3016.
[3] *Fatḥ Al-Bāri* 10:269.

ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿٨٢﴾﴾

﴾81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴿

﴾82. And those who desired his position the day before, began to say: "Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful."﴿

How Qārūn and His Dwelling Place were swallowed up by the Earth

After telling us about Qārūn's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allāh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the *Ṣaḥīḥ* by Al-Bukhāri from Sālim, who said that his father told him that the Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ إِذْ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

«While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.»

He also recorded something similar from Sālim from Abu Hurayrah from the Prophet ﷺ.[1] Imām Aḥmad recorded that Abu Sa'īd said, "The Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللهُ الْأَرْضَ فَأَخَذَتْهُ، فَإِنَّهُ لَيَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allāh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of

[1] Aṭ-Ṭabari 19:629.

Resurrection.»[1]

This version was recorded only by Aḥmad, and its chain of narration is *Ḥasan* (sound).

﴿فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ﴾

﴾Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴿

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allāh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allāh's saying:

﴿وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ﴾

﴾And those who had desired his position the day before,﴿

means, those witnessed him with his finery and said:

﴿قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ﴾

﴾Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."﴿

When he was swallowed up in the earth, they began to say:

﴿وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ﴾

﴾Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants.﴿

Wealth does not indicate that Allāh is pleased with its owner, for Allāh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a *Ḥadīth* narrated by Ibn Mas'ūd,

[1] Aḥmad 3:40.

«إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ»

«Allāh has alloted character among you just as He has alloted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.»[1]

﴿لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا﴾

﴿Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!﴾

meaning, 'were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ﴾

﴿Know you not that the disbelievers will never be successful.﴾

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

﴿تِلْكَ ٱلدَّارُ ٱلْـَٔاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾﴾

﴿83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.﴾

﴿84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.﴾

The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

[1] Aḥmad 1:387.

exalt themselves above the creatures of Allāh, arrogantly oppressing them and spreading corruption among them. 'Ikrimah said that this phrase referred to haughtiness and arrogance.[1]

Ibn Jurayj said:

﴿لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ﴾

﴾*those who do not want to exalt themselves in the land*﴿

"Arrogance and tyranny,

﴿وَلَا فَسَادًا﴾

﴾*nor cause corruption*﴿ committing sins."[2] Ibn Jarīr recorded that 'Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the *Āyah*,

﴿تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾﴾

﴾*That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.*﴿[3]

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the *Ṣaḥīḥ* that the Prophet ﷺ said:

«إِنَّهُ أُوحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ»

«*It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.*»[4]

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allāh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?" The Prophet ﷺ said:

[1] Aṭ-Ṭabari 19:637.
[2] Aṭ-Ṭabari 19:637.
[3] Aṭ-Ṭabari 19:638.
[4] Muslim 4:2199.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّي
أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ
تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ
فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ
اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَادْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۘ لَا إِلَٰهَ إِلَّا
هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

سُورَةُ الْعَنكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الم ﴿١﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا
يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ أَن يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن كَانَ يَرْجُو
لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾ وَمَن
جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

«لَا، إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

«No, for Allāh is beautiful and loves beauty...»[1]

And Allāh says:

﴿مَن جَآءَ بِٱلْحَسَنَةِ﴾

﴾Whosoever brings good,﴿ meaning, on the Day of Resurrection,

﴿فَلَهُۥ خَيْرٌ مِّنْهَا﴾

﴾he shall have the better thereof;﴿ meaning, the reward of Allāh is better than the good deeds of His servant – how can it not be, when Allāh has multiplied it many times over? This is the position of generosity. Then Allāh says:

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ﴾

﴾and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.﴿

This is like the *Āyah*,

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾

﴾And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"﴿ (27:90).

This is the postition of generosity and justice.

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[1] Muslim 1:93.

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ
فِى ضَلَـٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَـٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا
تَكُونَنَّ ظَهِيرًا لِّلْكَـٰفِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ ءَايَـٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ
رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ۘ لَآ إِلَـٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ
هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

﴾*85. Verily, He Who has given you the Qur'ān, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."*﴿

﴾*86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.*﴿

﴾*87. And let them not turn you away from the Āyāt of Allāh after they have been sent down to you, and invite to your Lord and be not of idolators.*﴿

﴾*88. And invoke not any other god along with Allāh, Lā ilāha illā Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.*﴿

The Command to convey the Message of *Tawḥīd*

Here Allāh commands His Messenger ﷺ to convey the Message and recite the Qur'ān to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allāh says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴾*Verily, He Who has given you the Qur'ān, will surely bring you back to the return.*﴿

meaning, 'the One Who has commanded you to put it into practice among mankind,'

﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴾*will surely bring you back to the return.*﴿

'On the Day of Resurrection, where He will question you concerning that,' as Allāh said:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾﴾

﴾Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.﴿ (7:6)

Allāh said:

﴾يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ﴿

﴾On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"﴿ (5:109).

And He said:

﴾وَجِاْىٓءَ بِالنَّبِيِّـۧنَ وَالشُّهَدَآءِ﴿

﴾and the Prophets and the witnesses will be brought forward﴿ (39:69)

In his *Tafsīr* of his *Ṣaḥīḥ*, Al-Bukhāri recorded that Ibn 'Abbās commented on the *Āyah*:

﴾لَرَآدُّكَ إِلَىٰ مَعَادٍ﴿

﴾will surely bring you back to the return.﴿

"To Makkah."[1] This was also recorded by An-Nasā'ī in his *Tafsīr* in his *Sunan*,[2] and by Ibn Jarīr.[3] Al-'Awfi also reported from Ibn 'Abbās that the phrase:

﴾لَرَآدُّكَ إِلَىٰ مَعَادٍ﴿

﴾will surely bring you back to the return.﴿

means, "will surely bring you back to Makkah as He brought you out of it."[4] Muḥammad bin Isḥāq recorded that Mujāhid commented on:

﴾لَرَآدُّكَ إِلَىٰ مَعَادٍ﴿

﴾will surely bring you back to the return.﴿

He said, "Back to your place of birth in Makkah."[5]

Ibn 'Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

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[1] *Fatḥ Al-Bāri* 8:369.

[2] An-Nasā'ī in *Al-Kubrā* 6:425.

[3] Aṭ-Ṭabari 19:641.

[4] Aṭ-Ṭabari 19:641.

[5] Aṭ-Ṭabari 19:641.

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and *Jinns*, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh's saying:

﴿قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾

means: "Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, 'My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ﴾

﴿And you were not expecting that the Book would be sent down to you,﴾

'Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

﴿وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ﴾

﴿but it is a mercy from your Lord.﴾

means, 'but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing,'

﴿فَلَا تَكُونَنَّ ظَهِيرًا﴾

﴿So never be a supporter﴾ i.e., a helper,

﴿لِّلْكَٰفِرِينَ﴾

﴿of the disbelievers.﴾ rather, separate from them, 'express your hostility towards them and oppose them.'

﴿وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ﴾

﴾And let them not turn you away from the Āyāt of Allāh after they have been sent down to you.﴿

meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allāh will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

﴿وَٱدْعُ إِلَىٰ رَبِّكَ﴾

﴾and invite to your Lord﴿ to worship your Lord Alone, with no partners or associates,

﴿وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ﴾

﴾and be not of idolators.﴿

﴿وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾And invoke not any other god along with Allāh, there is no God but Him.﴿

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾

﴾Everything will perish save His Face:﴿ Here Allāh is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ۝٢٧﴾

﴾Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.﴿ (55:26-27).

Allāh used the word "Face" to refer to Himself, as He says here:

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾

﴾Everything will perish save His Face.﴿

meaning, everything except Him. It was reported in the *Ṣaḥīḥ* via Abu Salamah that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدُ - أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ -»

«*The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.*»[1]

﴿لَهُ الْحُكْمُ﴾

﴾*His is the decision,*﴿ means, dominion and control, and there is none who can reverse His judgement or decision.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴾*and to Him you shall be returned.*﴿

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the *Tafsīr* of *Sūrat Al-Qaṣaṣ*. To Allāh be praise and blessings.

[1] *Fatḥ Al-Bāri* 7:183. Ibn Ḥajar explained that *Bāṭil* or "false" here means "perishable." See *Fatḥ Al-Bāri* the Book of the Merits of the Anṣār, the chapter on the days of *Jāhiliyyah*.

The *Tafsīr* of *Sūrat Al-'Ankabūt* (Chapter - 29)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن
قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾ أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن
يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾﴾

﴾1. Alif Lām Mīm.﴿

﴾2. Do people think that they will be left alone because they say: "We believe," and will not be tested.﴿

﴾3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.﴿

﴾4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!﴿

The Believers are tested so that it may be known Who is Sincere and Who is Lying

In the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrahs*.

﴿أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾﴾

﴾Do people think that they will be left alone because they say: "We believe," and will not be tested.﴿

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic *Ḥadīth*:

«أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى

حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ لَهُ فِي الْبَلَاءِ»

«*The people most severly tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stonger his religious commitment, the stronger his test.*»[1]

This *Āyah* is like the *Āyah*,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

﴾*Do you think that you will enter Paradise without Allāh knowing those of you who fought (in His cause) and knowing those who are the patient?*﴿ (3:142)

There is a similar *Āyah* in *Sūrat At-Tawbah*. And Allāh says:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴾*Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!*﴿ (2:214)

Allāh says here:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

﴾*And We indeed tested those who were before them so that Allāh will know those who are true, and will know those who are liars.*﴿

meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allāh, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of *Ahlus-Sunnah wal-Jamā'ah* are agreed on this. This

[1] *Tuhfat Al-Ahwadhi* 7:78.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنسَٰنَ
بِوَٰلِدَيْهِ حُسْنًا وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِي الصَّٰلِحِينَ
﴿٩﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ
فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَٰلَمِينَ
﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَٰفِقِينَ
﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن
شَيْءٍ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا
مَّعَ أَثْقَالِهِمْ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيَٰمَةِ عَمَّا كَانُوا يَفْتَرُونَ
﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾

is the view of Ibn 'Abbās and others concerning phrases such as the *Āyah*,

﴿إِلَّا لِنَعْلَمَ﴾

﴿*only that We know*﴾ (2:143).[1] Meaning, only to see - because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

The Evildoers cannot escape from Allāh

Allāh said:

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّـَٔاتِ أَن يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ ﴿٤﴾﴾

﴿*Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!*﴾

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّـَٔاتِ أَن يَسْبِقُونَا﴾

﴿*Or think those who do evil deeds that they can outstrip Us*﴾ meaning, "escape" from Us.

[1] Please note that these *Āyāt* are usually translated with the meaning of Allāh "tests" instead of "will know." They are to be understood with that general meaning as well as the explanation above.

﴿سَآءَ مَا يَحۡكُمُونَ﴾

﴾*Evil is that which they judge!*﴿ what they think is evil.

﴿مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٥﴾ وَمَن جَٰهَدَ فَإِنَّمَا
يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ﴿٦﴾ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ
سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ﴿٧﴾﴾

﴾*5. Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.*﴿

﴾*6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.*﴿

﴾*7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.*﴿

Allāh will fulfill the Hopes of the Righteous

Allāh's saying;

﴿مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ﴾

﴾*Whoever hopes in meeting with Allāh,*﴿

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allāh, then Allāh will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allāh says:

﴿مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٥﴾﴾

﴾*Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.*﴿

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ﴾

﴾*And whosoever strives, he strives only for himself.*﴿

This is like the *Āyah*,

﴿مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ﴾

﴾*Whosoever does righteous good deed, it is for himself*﴿ (41:46).

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ۝٦﴾

﴾*And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.*﴿

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the *Āyah*,

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا ۝٤٠﴾

﴾*Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.*﴿ (4:40).

And He says here:

﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ۝٧﴾

﴾*Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.*﴿

﴿وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ۝٨ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ ۝٩﴾

﴾*8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you*

have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾

﴿*9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.*﴾

The Command to be Good and Dutiful to Parents

Allāh commands His servants to be dutiful to parents, after urging them to adhere to belief in His *Tawḥīd*, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allāh says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ
كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ
ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

﴿*And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."*﴾ (17:23-24)

Although Allāh orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

﴿وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ﴾

﴿*but if they strive to make associate with Me, which you have no knowledge of, then obey them not.*﴾

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allāh will reward you for your kindness towards them and your patience in adhering to your religion. It is Allāh Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be

gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allāh says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾﴾

﴾And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.﴿

In his *Tafsīr* of this *Āyah*, At-Tirmidhi recorded that Sa'd said: "Four *Āyāt* were revealed concerning me – and he told his story. He said: "Umm Sa'd said: 'Did Allāh not command you to honor your parents? By Allāh, I will not eat or drink anything until I die or you renounce Islām.' When they wanted to feed her, they would force her mouth open. Then this *Āyah* was revealed:

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴾And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.﴿"[1]

This *Hadīth* was also recorded by Imām Ahmad, Muslim, Abu Dāwūd and An-Nasā'ī.[2] At-Tirmidhi said, "*Hasan Sahīh*."

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ
نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾
وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾﴾

﴾10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allāh Best Aware of what is in the breasts of the creatures?﴿

﴾11. And indeed Allāh knows those who believe, and verily, He knows the hypocrites.﴿

[1] *Tuhfat Al-Ahwadhi* 9:48.

[2] Ahmad 1:181, Muslim 4:1877, Abu Dāwud 3:177, An-Nasā'ī in *Al-Kubrā* 6:348

The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ﴾

﴾Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment;﴿

Ibn 'Abbās said, "Meaning that their trial is leaving Islām if they are made to suffer for Allāh."[1] This was also the view of others among the Salaf. This *Āyah* is like the *Āyah*,

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ﴾

﴾And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...﴿ until:

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴾That is a straying far away﴿ [22:11-12].

Then Allāh says:

﴿وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴾and if victory comes from your Lord, they will say: "Verily, we were with you."﴿

meaning, "if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the *Āyāt*:

﴿ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ﴾

﴾Those who wait and watch about you; if you gain a victory

[1] Aṭ-Ṭabari 20:13.

from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?"﴿ (4:141).

﴿فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَـٰدِمِينَ﴿

﴾Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves﴿ (5:52).

And Allāh tells us about them here:

﴾وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴿

﴾and if victory comes from your Lord, they will say: "Verily, we were with you."﴿

Then Allāh says:

﴾أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَـٰلَمِينَ﴿

﴾Is not Allāh Best Aware of what is in the breasts of the creatures?﴿

meaning, 'does Allāh not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

﴾وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَـٰفِقِينَ ﴿١١﴾﴿

﴾And indeed Allāh knows those who believe, and verily He knows the hypocrites.﴿

Allāh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allāh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allāh says:

﴾وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾﴿

﴾And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴿ (47:31)

After the battle of Uḥud, with its trials and tribulations for the Muslims, Allāh said:

﴾مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴿

﴾Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...﴿ (3:179)

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ (١٢) وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ (١٣)﴾

﴾12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.﴿

﴾13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴿

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

﴿وَلْنَحْمِلْ خَطَايَاكُمْ﴾

﴾and let us bear your sins.﴿ meaning, 'if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allāh says, proving this to be a lie:

﴿وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ﴾

﴾Never will they bear anything of their sins. Surely, they are liars.﴿

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴾and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin﴿ (35:18).

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝١٠ يُبَصَّرُونَهُمْ﴾

﴿*And no friend will ask a friend (about his condition), though they shall be made to see one another*﴾ (70:10-11).

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*And verily, they shall bear their own loads, and other loads besides their own.*﴾

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

﴿لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَـٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge*﴾ (16:25).

In the *Ṣaḥīḥ*, it says:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

«*Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.*»[1]

In the *Ṣaḥīḥ*, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«*No person is killed unlawfully, but a share of the guilt will be upon the first son of Ādam, because he was the first one to*

[1] Muslim 4:2060.

initiate the idea of killing another.»[1]

﴿وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَـٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ﴾

﴾*and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.*﴿

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Ḥātim recorded that Abu Umāmah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي لَا يَجوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي مُنَادٍ فَيَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتْبَعُهُ مِنَ الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمٰنِ عَزَّ وَجَلَّ، ثُمَّ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي: مَنْ كَانَتْ لَهُ تِبَاعَةٌ أَوْ ظَلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبِلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمٰنِ، فَيَقُولُ الرَّحْمٰنُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ، وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظَّلَامَاتِ، فَيَقُولُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَاحْمِلُوهَا عَلَيْهِ»

«*Beware of injustice, for Allāh will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so?" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter?" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allāh will say, "Settle the matter for My servant." They will*

[1] *Fatḥ Al-Bāri* 6:419.

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ
﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن
دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن
دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ
وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟
فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥٓ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ
مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

say, "He does not have even one good deed left." Allāh will say, "Take from their evil deeds and give them to him."»
Then the Prophet ﷺ quoted this *Āyah*:

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾﴾

﴾And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴿[1]

There is a corroborating report in the *Ṣaḥīḥ* with a different chain of narration:

«إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ عِرْضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْهِ»

«A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on

[1] *Ad-Durr Al-Manthūr* 5 :272.

him.»[1]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ
وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾﴾

﴾*14. And indeed We sent Nūḥ to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.*﴿

﴾*15. Then We saved him and the Companions of the Boat, and made it an Āyah for all people.*﴿

Nūḥ and His People

Here Allāh consoles His servant and Messenger Muḥammad ﷺ by telling him that Nūḥ, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allāh says:

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ﴾

﴾*and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.*﴿

meaning, 'after this long period of time, when the Message and the warning had been of no avail, so, O Muḥammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allāh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ﴾

﴾*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them*﴿ (10:96-97).

Know that Allāh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn 'Abbās said: "Nūḥ received his

[1] Muslim 4:1997.

mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."[1]

﴿فَأَنجَيْنَـٰهُ وَأَصْحَـٰبَ ٱلسَّفِينَةِ﴾

﴾*Then We saved him and the Companions of the Boat,*﴿

means, those who believed in Nūḥ, peace be upon him. We have already discussed this in detail in *Sūrah Hūd*,[2] and there is no need to repeat it here.

﴿وَجَعَلْنَـٰهَآ ءَايَةً لِّلْعَـٰلَمِينَ﴾

﴾*and made it (the ship) an Āyah for all people.*﴿

means, 'We caused that ship to remain,' whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.[3] This is like the *Āyāt*:

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ۝ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ۝﴾

﴾*And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride*﴿ until:

﴿وَمَتَـٰعًا إِلَىٰ حِينٍ﴾

﴾*and as an enjoyment for a while*﴿ [36:41-44].

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَـٰكُمْ فِى ٱلْجَارِيَةِ ۝ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ۝﴾

﴾*Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.*﴿ (69:11-12)

And Allāh says here:

﴿فَأَنجَيْنَـٰهُ وَأَصْحَـٰبَ ٱلسَّفِينَةِ وَجَعَلْنَـٰهَآ ءَايَةً لِّلْعَـٰلَمِينَ ۝﴾

﴾*Then We saved him and the Companions of the Boat, and made it an Āyah for all people.*﴿

This is a shift from referring to one specific ship to speaking

[1] Ibn Abi Ḥātim no. 17186, *Ad-Durr Al-Manthūr* 5:273.

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* (10:25).

[3] Aṭ-Ṭabari 20:18.

about ships in general. A similar shift from specific to general is to be seen in the *Āyāt*:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

﴾*And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayāṭīn (devils)*﴿ (67:5).

meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allāh says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾﴾

﴾*And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah*[1] *in a safe lodging.*﴿ (23:12-13).

There are many other similar examples.

﴿وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾
إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا
يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ
تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾﴾

﴾*16. And (remember) Ibrāhīm when he said to his people: "Worship Allāh, and have Taqwā of Him, that is better for you if you know."*﴿

﴾*17. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek from Allāh your provision, and worship Him, and be grateful to Him. To Him you will be brought back.*﴿

﴾*18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly."*﴿

Ibrāhīm's preaching to His People

Allāh tells us how His servant, Messenger and close friend Ibrāhīm, the Imām of the monotheists, called his people to

[1] See volume six, the explanation of *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13), in this volume.

worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

﴿اعْبُدُوا اللَّهَ وَاتَّقُوهُ﴾

﴾*Worship Allāh, and have Taqwā of Him,*﴿ meaning worship Him and fear Him Alone, with all sincerity.

﴿ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴾*that is better for you if you know.*﴿

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-'Awfi from Ibn 'Abbās.[1] It was also the view of Mujāhid and As-Suddī. Al-Wālibi reported from Ibn 'Abbās: "You invent falsehood, means, you carve idols,"[2] which do not have the power to provide for you.

﴿فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ﴾

﴾*so seek from Allāh your provision,*﴿ This emphasizes the idea of asking Allāh Alone. This is like the *Āyāt*:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝﴾

> ﴾*You (Alone) we worship, and You (Alone) we ask for help.*﴿ (1:5)

And His saying:

﴿رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ﴾

> ﴾*My Lord! Build for me, with You, a home in Paradise*﴿ (66:11).

Allāh says here:

[1] Aṭ-Ṭabari 20:19.

[2] Aṭ-Ṭabari 20:19.

﴿فَٱبْتَغُوا۟﴾

﴿*so seek*﴾ meaning, ask for

﴿عِندَ ٱللَّهِ ٱلرِّزْقَ﴾

﴿*from Allāh your provision,*﴾ meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

﴿وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ﴾

﴿*and worship Him, and be grateful to Him.*﴾

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

﴿إِلَيْهِ تُرْجَعُونَ﴾

﴿*To Him you will be brought back.*﴾ means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

﴿وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ﴾

﴿*And if you deny, then nations before you have denied.*﴾

means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

﴿وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*And the duty of the Messenger is only to convey plainly.*﴾

All the Messengers have to do is to convey the Message as Allāh has commanded them. Allāh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatādah said concerning the *Āyah*:

﴿وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ﴾

﴿*And if you deny, then nations before you have denied.*﴾

"These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatādah implies that the narrative (about Ibrāhīm) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrāhīm's) people..." in *Āyah* 24. This was also stated by Ibn Jarīr. From the context

it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ﴾

﴿*"And nothing was the answer of his people..."*﴾(29:24)

And Allāh knows best.

﴿أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْـَٔاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾﴾

﴿*19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.*﴾

﴿*20. Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things."*﴾

﴿*21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.*﴾

﴿*22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.*﴾

﴿*23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.*﴾

The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,

deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allāh says:

﴿أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾﴾

﴾See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.﴿

This is like the *Āyah*:

﴿وَهُوَ الَّذِى يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴿ (30:27).

Then Allāh says:

﴿قُلْ سِيرُوا فِى الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ﴾

﴾Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter."﴿

meaning, the Day of Resurrection.

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾Verily, Allāh is able to do all things.﴿

﴿يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ﴾

﴾He punishes whom He wills, and shows mercy to whom He wills;﴿

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a *Ḥadīth* recorded by the *Sunan* compilers:

«إِنَّ اللهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ»

«If Allāh willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ
﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم
بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾ ۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا
لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ
وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ
مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾
أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ
فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ
أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾

them.»[1]

Allāh says:

﴿يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾﴾

﴾He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴿

You will return to Him on the Day of Resurrection.

﴿وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ﴾

﴾And you cannot escape on the earth or in the heaven.﴿

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

﴿وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ﴾

﴾And besides Allāh you have neither any protector nor any helper. And those who disbelieve in the Āyāt of Allāh and the meeting with Him,﴿

Those who disbelieved in the signs of Allāh and denied the Resurrection,

﴿أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى﴾

[1] Abu Dāwud 5:75, Ibn Mājah 1:30.

﴾such have no hope of My mercy﴿

they will have no share in it,

﴾وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴿

﴾and for such there is a painful torment.﴿

meaning, extremely painful, in this world and the next.

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

﴾24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe.﴿

﴾25. And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."﴿

The Response of Ibrāhīm's People – and how Allāh controlled the Fire

Allāh tells us how Ibrāhīm's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrāhīm addressed them with his words of clear guidance,

﴾إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ﴿

﴾except that they said: "Kill him or burn him."﴿

This was because proof had clearly been established against them, so they resorted to using their power and strength.

﴾قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾﴿

﴾They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.﴿ (37:97-98).

They spent a long time gathering a huge amount of firewood,

they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

﴿فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ﴾

﴾*Then Allāh saved him from the fire.*﴿ means, He rescued him from it by making it cool and safe for him.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾*Verily, in this are indeed signs for a people who believe.*﴿

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything,

﴿وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world,*﴿

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: 'You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

﴿ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴾*but on the Day of Resurrection,*﴿ the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

﴿يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴾*you shall deny each other,*﴿ meaning, 'you will denounce one another and deny whatever was between you,'

﴿وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

﴾*and curse each other,*﴿ means, the followers will curse their

leaders and the leaders will curse their followers.

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

﴿Every time a new nation enters (the Fire), it curses its sister nation (that went before)﴾ (7:37).

﴿الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾﴾

﴿Friends on that Day will be foes one to another except those who have Taqwā.﴾ (43:67)

And Allāh says here:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ﴾

﴿but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,﴾

meaning, 'your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allāh.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

﴿فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿٢٧﴾﴾

﴿26. So, Lūṭ believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."﴾

﴿27. And We bestowed on him, Isḥāq and Ya'qūb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

The Faith of Lūṭ and His Emigration with Ibrāhīm

Allāh tells us that Lūṭ believed in Ibrāhīm. It was said that he was the son of Ibrāhīm's brother, and that his name was Lūṭ bin Hārān bin Āzar. None of Ibrāhīm's people believed in Ibrāhīm besides Lūṭ and Sārah the wife of Ibrāhīm. But if it is asked how we may reconcile this *Āyah* with the *Ḥadīth* narrated in the *Ṣaḥīḥ* which says that when Ibrāhīm passed by that tyrant and he asked about Sārah and what her

relationship was to him, Ibrāhīm said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems – and Allāh knows best – that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūṭ believed in him and migrated with him to Syria, then during Ibrāhīm's lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.[1] We have already discussed their story and more is to come.

﴿وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓ﴾

﴾*He (Ibrāhīm) said: "I will emigrate for the sake of my Lord."*﴿

It may be that the pronoun in the verb "he said" refers to Lūṭ, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn 'Abbās and Aḍ-Ḍaḥḥāk said that Ibrāhīm is the one who is referred in the phrase.

﴿فَـَٔامَنَ لَهُۥ لُوطٌ﴾

﴾*So, Lūṭ believed in him.*﴿ i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

﴿إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*Verily, He is the All-Mighty, the All-Wise.*﴿

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, "They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria."[2]

Allāh gave Ibrāhīm, Isḥāq and Ya'qūb, and ordained Prophethood in His Offspring

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ﴾

[1] *Fatḥ Al-Bāri* 6:447.

[2] Aṭ-Ṭabari 20:26.

﴾And We bestowed on him, Isḥāq and Ya'qūb,﴿

This is like the *Āyah*,

﴾فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾﴿

﴾So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Isḥāq and Ya'qūb, and each one of them We made a Prophet.﴿ (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allāh also says:

﴾وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴿

﴾And We bestowed upon him Isḥāq, and Ya'qūb in addition﴿ (21:72)

meaning, as an additional gift. This is like the *Āyah*,

﴾فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾﴿

﴾But We gave her glad tidings of Isḥāq, and after Isḥāq, of Ya'qūb.﴿ (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

﴾وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴿

﴾and We ordained among his offspring prophethood and the Book,﴿

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya'qūb bin Isḥāq bin Ibrāhīm to the last of them, 'Īsā bin Maryam, who stood in the midst of his people and announced the good news of the *Hāshimi Qurashi* Arab Prophet, the last of all the Messengers, the leader of the sons of Ādam in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā'īl bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of

Ismā'īl besides him, may the best of blessings and peace be upon him.

﴿وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

﴾*and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.*﴿

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn 'Abbās, Mujāhid, Qatādah and others said: "He obeyed Allāh in all ways."[1] This is like the *Āyah*,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴾*And of Ibrāhīm who fulfilled all.*﴿ (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

﴿وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

﴾*and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.*﴿

And He says:

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

﴾*Verily, Ibrāhīm was an Ummah, Qānit to Allāh, a Ḥanīf,*[2] *and he was not one of the idolators*﴿ until:

﴿وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

﴾*and in the Hereafter he shall be of the righteous*﴿ (16:120-122).

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ
ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ
فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾
قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾﴾

[1] Aṭ-Ṭabari 20:27 28.

[2] See volume six, the *Tafsīr* of *Sūrat Al-Isrā'* (16-120).

﴾28. And (remember) Lūṭ, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."﴿

﴾29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."﴿

﴾30. He said: "My Lord! Give me victory over the people who are corrupt."﴿

The preaching of Lūṭ and what happened between Him and His People

Allāh tells us that His Prophet Lūṭ, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādam had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

﴿وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ﴾

﴾And practice Al-Munkar in your meetings.﴿

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.[1]

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.[2] Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

﴾But his people gave no answer except that they said: "Bring

[1] Aṭ-Ṭabari 20:29, Al-Baghawi 3:466.

[2] Aṭ-Ṭabari 20:30.

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾
قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ
أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ
هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ
﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ
﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟
ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ
﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى
دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ
لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

Allāh's torment upon us if you are one of the truthful."﴾

This is indicative of their disbelief, scornful attitude and stubbornness. So Allāh's Prophet asked for help against them, and said:

﴿رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ﴾

﴿*My Lord! Give me victory over the people who are corrupt.*﴾

﴿وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟
ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا
لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً
لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾﴾

﴿*31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."*﴾

﴿*32. Ibrāhīm said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."*﴾

﴿*33. And when Our messengers came to Lūṭ, he was grieved*

because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind."﴾

﴿*34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾*

﴿*35. And indeed We have left thereof an evident Āyah for a folk who understand.﴾*

The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both

When Lūṭ, peace be upon him, asked Allāh to help him against them, Allāh sent angels to help him. They first came to Ibrāhīm in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sārah, who was present, and she was astonished by this, as we have already explained in our *Tafsīr* of *Sūrat Hūd* and *Sūrat Al-Ḥijr*. When they brought this news to Ibrāhīm and told him that they were sent to destroy the people of Lūṭ, he began to speak up for them, hoping to win more time for them so that they might be guided by Allāh. When they said, "We have come to destroy the people of this township,"

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾﴾

﴿*(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind."﴾*

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lūṭ in the form of handsome young men. When he saw them like that,

﴿سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا﴾

﴾*he was grieved because of them, and felt straitened on their account.*﴿

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

﴿وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾﴾

﴾*They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."*﴿

Jibrīl, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

﴿حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

﴾*stones of Sijjīl,*[1] *in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.*﴿ [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

﴿وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً﴾

﴾*And indeed We have left thereof an evident Āyah*﴿ i.e., a clear sign,

﴿لِّقَوْمٍ يَعْقِلُونَ﴾

﴾*for a folk who understand.*﴿ This is like the *Āyah,*

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

﴾*Verily, you pass by them in the morning And at night; will*

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:82).

you not then reflect?﴾ (37:137-138)

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْـَٔاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ۝٣٦ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ۝٣٧﴾

﴾*36. And to Madyan, We sent their brother Shu'ayb. He said: "O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."*﴿

﴾*37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.*﴿

Shu'ayb and His People

Allāh tells us that His servant and Messenger Shu'ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

﴿يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْـَٔاخِرَ﴾

﴾*O my people! Worship Allāh and hope for the last Day,*﴿

Ibn Jarīr said: "Some of them said that this meant: Fear the Last Day."[1] This is like the *Āyah*,

﴿لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ﴾

﴾*for those who look forward to (meeting with) Allāh and the Last Day*﴿ (60:6).

﴿وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ﴾

﴾*and commit no mischief on the earth as mischief-makers.*﴿

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the *Ṣayḥah* (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

[1] Aṭ-Ṭabari 20:34.

وَقَٰرُونَ وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ
بِٱلۡبَيِّنَٰتِ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ
﴿٣٩﴾ فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا
وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ
ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٠﴾ مَثَلُ ٱلَّذِينَ
ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَ كَمَثَلِ ٱلۡعَنكَبُوتِ
ٱتَّخَذَتۡ بَيۡتٗاۖ وَإِنَّ أَوۡهَنَ ٱلۡبُيُوتِ لَبَيۡتُ ٱلۡعَنكَبُوتِۖ
لَوۡ كَانُواْ يَعۡلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعۡلَمُ مَا يَدۡعُونَ مِن
دُونِهِۦ مِن شَيۡءٖۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٤٢﴾ وَتِلۡكَ
ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ إِلَّا ٱلۡعَٰلِمُونَ
﴿٤٣﴾ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ﴿٤٤﴾ ٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ ﴿٤٥﴾

This was the torment of a great day. We have already examined their story in detail in *Sūrat Al-A'rāf*, *Sūrat Hūd* and *Sūrat Ash-Shu'arā'*.[1]

﴿فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ﴾

﴾and they lay, prostrate in their dwellings.﴿

Qatādah said, "They were dead."[2] Others said that they were thrown on top of one another.[3]

﴿وَعَادٗا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمۡۖ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسۡتَبۡصِرِينَ ﴿٣٨﴾ وَقَٰرُونَ وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٠﴾﴾

﴾38. And 'Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shayṭān made their deeds fair seeming to them, and turned them away

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[1] Volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:85), volume five, the *Tafsīr* of *Sūrah Hūd* (11:84), and volume seven, the *Tafsīr* of *Sūrat Ash-Shu'arā'* (29:36).

[2] Aṭ-Ṭabari 20:34

[3] Aṭ-Ṭabari 20:34

from the path, though they were intelligent.﴾

﴿*39. And Qārūn, Fir'awn, and Hāmān. And indeed Mūsā came to them with clear Āyāt, but they were arrogant in the land, yet they could not outstrip Us.*﴾

﴿*40. So, We punished each for his sins, of them were some on whom We sent a Ḥāṣib, and of them were some who were overtaken by Aṣ-Ṣayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.*﴾

The Destruction of Nations Who rejected Their Messengers

Allāh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. 'Ād, the people of Hūd, peace be upon him, used to live in the Aḥqāf (curved sand-hills), near Haḍramawt, in the Yemen. Thamūd, the people of Ṣāliḥ, lived in Al-Ḥijr, near Wādi Al-Qurā. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qārūn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mūsā, and his minister Hāmān were two Coptics who disbelieved in Allāh and His Messenger, peace be upon him.

﴿فَكُلًّا أَخَذْنَا بِذَنبِهِۦ﴾

﴿*So, We punished each for his sins,*﴾ their punishments fit their crimes.

﴿فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا﴾

﴿*of them were some on whom We sent a Ḥāṣib,*﴾

This was the case with 'Ād, and this happened because they said: "Who is stronger than us?" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

﴿وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ﴾

﴾and of them were some who were overtaken by Aṣ-Ṣayḥah,﴿

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh's Prophet Ṣāliḥ and the believers with him, or to stone them. So the *Ṣayḥah* struck them, taking away their powers of speech and movement.

﴿وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ﴾

﴾and of them were some whom We caused the earth to swallow,﴿

This refers to Qārūn who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

﴿وَمِنْهُم مَّنْ أَغْرَقْنَا﴾

﴾and of them were some whom We drowned.﴿

This refers to Fir'awn, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

﴿وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ﴾

﴾It was not Allāh Who wronged them,﴿

in what He did to them,

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾but they wronged themselves.﴿ that happened to them as a punishment for what they did with their own hands.

﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ
ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن
شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا
ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴾41. The parable of those who seek protectors from other than Allāh is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house - if they but knew.﴿

﴾42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.﴿

﴾43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allāh).﴿

Likening the gods of the Idolators to the House of a Spider

This is how Allāh described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allāh. This is unlike the Muslim believer, whose heart is devoted to Allāh, yet he still does righteous deeds and follows the Laws of Allāh, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allāh warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴾And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴿

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Ḥātim recorded that 'Amr bin Murrah said, "I never came across an *Āyah* of the Book of Allāh that I did not know, but it grieved me, because I heard that Allāh says:

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴾And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴿"[1]

﴿خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾﴾

﴾44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.﴿

﴾45. Recite what has been revealed to you of the Book, and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.﴿

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

﴿لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ﴾

﴾that every person may be rewarded for that which he strives﴿ (20:15).

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى﴾

﴾that He may requite those who do evil with that which they have done, and reward those who do good, with what is best﴿ (53:31).

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴾Verily, therein is surely a sign for those who believe.﴿

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'ān and to pray

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'ān, which means both reciting it and conveying

[1] Ibn Abi Ḥātim no. 17344, *Ad-Durr Al-Manthūr* 6:464.

it to people.

﴿وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

﴾and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' and Al-Munkar and the remembrance of Allāh is greater indeed.﴿

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imām Aḥmad recorded that Abu Hurayrah said:

"A man came to the Prophet ﷺ and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet ﷺ said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

«What you are saying (i.e., the Salāh) will stop him from doing that.»"[1]

Prayer also includes the remembering of Allāh, which is the higher objective, Allāh says:

﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

﴾and the remembrance of Allāh is greater indeed.﴿

more important than the former.

﴿وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

﴾And Allāh knows what you do.﴿ means, He knows all that you do and say. Abu Al-'Āliyah commented on the *Āyah*:

﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

﴾Verily, the Ṣalāh prevents from immoral sins and evil wicked deeds﴿

"Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allāh alone (*Ikhlāṣ*), fear of Allāh, and remembrance of Allāh. *Ikhlāṣ* makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allāh is the Qur'ān which contains commands and

[1] Aḥmad 2:447.

وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا
ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ
إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٤٦
وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلۡكَٰفِرُونَ ٤٧ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن كِتَٰبٖ
وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨ بَلۡ هُوَ
ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩ وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ
مُّبِينٌ ٥٠ أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ
يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ
يُؤۡمِنُونَ ٥١ قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ
يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ
بِٱلۡبَٰطِلِ وَكَفَرُواْ بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٥٢

prohibitions."[1] Ibn 'Awn Al-Anṣāri said: "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allāh which is greater."

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٤٦﴾

﴾*46. And argue not with the People of the Scripture, except with that which is better – except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted."*﴿

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allāh says:

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ﴾

﴾*Invite to the way of your Lord with wisdom and fair preaching...*﴿ (16:125)

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[1] Ibn Abi Ḥātim recorded this narration under this *Āyah*.

And Allāh said to Mūsā and Hārūn when he sent them to Fir'awn:

﴿فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

﴾*And speak to him mildly, perhaps he may accept admonition or fear.*﴿ (20:44)

Allāh says here:

﴿إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ﴾

﴾*except with such of them as do wrong;*﴿

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allāh says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴾*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power*﴿ until:

﴿إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ﴾

﴾*Verily, Allāh is All-Strong, All-Mighty*﴿ (57:25).

Jābir said: "We were commanded to strike with the sword whoever opposes the Book of Allāh."

And His saying:

﴿وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ﴾

﴾*and say (to them): "We believe in that which has been revealed to us and revealed to you;*﴿

means, 'if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

Imām Al-Bukhāri, may Allāh have mercy on him, recorded

that Abu Hurayrah, may Allāh be pleased with him, said, "The People of the Book used to read the Tawrāh in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allāh ﷺ said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

«*Do not believe the People of the Book and do not deny them. Say: "We believe in Allāh and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted."*»"

This *Ḥadīth* was narrated only by Al-Bukhāri.[1]

Al-Bukhāri recorded that Ibn 'Abbās said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allāh ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, 'This is from Allāh,' to purchace with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allāh, we have never seen any of them asking you about what was sent down to you."[2]

Al-Bukhāri recorded that Ḥumayd bin 'Abdur-Raḥmān heard Mu'āwiyah talking to a group of Quraysh in Al-Madīnah. He mentioned Ka'b Al-Aḥbār, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great *Ummah*.

﴿وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ

[1] *Fatḥ Al-Bāri* 8:20.

[2] Al-Bukhāri no. 7363.

وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلْكَـٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ
بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ ءَايَـٰتٌۢ بَيِّنَـٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا
يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلظَّـٰلِمُونَ ﴿٤٩﴾ ﴾

﴾47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.﴿

﴾48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴿

﴾49. Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.﴿

Evidence for the Fact that the Qur'ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"[1] What he said is good and fits the context.
Allāh's saying:

﴿فَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يُؤْمِنُونَ بِهِۦ﴾

﴾and those whom We gave the Scripture believe therein﴿

means, those knowledgable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

﴿وَمِنْ هَـٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ﴾

﴾as also believe therein some of these﴿ meaning, the Quraysh Arabs and others.

﴿وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلْكَـٰفِرُونَ﴾

﴾and none but the disbelievers reject Our Āyāt.﴿

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

[1] Aṭ-Ṭabari 20:50.

and light of the sun by their covering an eye.
Then Allāh says:

﴿وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ﴾

﴾Neither did you read any book before it (this Qur'ān) nor did you write any book with your right hand.﴿

meaning, 'you lived among your people for a long time before you brought this Qur'ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ﴾

﴾Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrāh and the Injīl, - he commands them with good; and forbids them from evil.﴿ (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.
Allāh's saying:

﴿إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ﴾

﴾In that case, indeed, the followers of falsehood might have doubted.﴿

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

﴿وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴾And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴿
(25:5)

Allāh says:

﴿قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*Say: "It has been sent down by Him Who knows the secret of the heavens and the earth*﴿ (25:6).

And Allāh says here:

﴿بَلْ هُوَ ءَايَـٰتٌۢ بَيِّنَـٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ﴾

﴾*Nay, but it is (Qurān), the clear Āyāt, (preserved) in the breasts of those who have been given knowledge.*﴿

meaning, this Qur'ān is clear *Āyāt* which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allāh makes it easy to memorize, recite and interpret. This is like the *Āyah*,

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾

﴾*And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember?*﴿ (54:17).

The Messenger of Allāh ﷺ said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«*There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the most followers among them.*»[1]

According to the *Ḥadīth* of 'Iyād bin Ḥimār, recorded in *Ṣaḥīḥ Muslim*, Allāh says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِمًا وَيَقْظَانًا»

«*"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake."*»[2]

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

[1] *Fatḥ Al-Bāri* 8:619.

[2] Muslim 4:2197.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this *Ummah* was described as carrying their holy Books in their hearts.

﴿وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلظَّـٰلِمُونَ﴾

﴾And none but the wrongdoers deny Our Āyāt﴿

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟
ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴾Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴿ (10:96-97)

﴿وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَـٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ
مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَـٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿٥٢﴾﴾

﴾50. And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner."﴿

﴾51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴿

﴾52. Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴿

The Idolators' demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muḥammad ﷺ was indeed the Messenger of Allāh, just as

Ṣāliḥ was given the sign of the she-camel. Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ – 'O Muḥammad' –

﴿إِنَّمَا الْآيَاتُ عِندَ اللَّهِ﴾

﴿*The signs are only with Allāh*﴾ meaning, 'the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the *Āyah*,

﴿وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا﴾

> ﴿*And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong*﴾ (17:59).

﴿وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ﴾

﴿*and I am only a plain warner*﴾ means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.'

﴿مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾﴾

> ﴿*He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.*﴾ (18:17)

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

> ﴿*Not upon you is their guidance, but Allāh guides whom He wills*﴾ (2:272).

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten *Sūrahs*, or even one *Sūrah* like it.

﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ﴾

﴾Is it not sufficient for them that We have sent down to you the Book which is recited to them?﴿

means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allāh says:

﴿أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَـٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ﴾

﴾Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)?﴿ (26:197)

﴿وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ﴾

﴾They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former Scriptures?﴿ (20:133)

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.»"[1]

It was also recorded by Al-Bukhāri and Muslim.[2]

Indeed Allāh has said:

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[1] Aḥmad 2:341.

[2] *Fatḥ Al-Bāri* 8:619, Muslim 1:134.

﴿إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ﴾

﴿Verily, herein is mercy and a reminder for a people who believe.﴾

In this Qur'ān there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allāh says:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا﴾

﴿Say: "Sufficient is Allāh for a witness between me and you..."﴾

'He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allāh says elsewhere:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

﴿And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.﴾ (69:44-47).

'But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

﴿يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿He knows what is in the heavens and the earth.﴾

means, nothing is hidden from Him at all.

﴿وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

﴿And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allāh even when there was proof that they

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ
﴿٥٥﴾ يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ
﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ
صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ
رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾ وَلَئِن
سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ
لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا
لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴾

﴾53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!﴿

﴾54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴿

﴾55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."﴿

How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the *Āyah*,

﴿وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ

﴿السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴾And when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴿ (8:32).

And Allāh says here:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ﴾

﴾And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.﴿

Were it not for the fact that Allāh has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allāh says:

﴿وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾﴾

﴾And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴿

means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

﴿يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ﴾

﴾On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,﴿

This is like the *Āyah*,

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ﴾

﴾Theirs will be a bed of Hell, and over them coverings (of Hell-fire)﴿ (7:41).

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴾

﴾They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴿ (39:16).

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ﴾

﴾If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴿ (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

﴿وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ﴾

﴾and it will be said: "Taste what you used to do."﴿

This is a threat and a rebuke, which is a form of psychological punishment, as in the *Āyah*,

﴿يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴾The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.﴿ (54:48-49)

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَـٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَـٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

﴾The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴿ (52:13-16)

﴿يَـٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّـٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾﴾

﴾56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴿

﴾57. Everyone shall taste death. Then unto Us you shall be returned.﴿

﴾58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath

which rivers flow, to live therein forever. Excellent is the reward for the workers.﴿

﴾*59. Those who are patient, and put their trust in their Lord.*﴿

﴾*60. And so many a moving creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.*﴿

Advice to migrate and the Promise of Provision and a Goodly Reward

Allāh commands His believing servants to migrate from a land in which they are not able to establish Islām, to the spacious earth of Allāh where they can do so, by declaring Allāh to be One and worshipping Him as He has commanded. Allāh says:

﴾يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ۝٥٦﴿

﴾*O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.*﴿

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aṣḥamah, the Negus or king, may Allāh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allāh ﷺ and his remaining Companions migrated to Al-Madīnah, formerly known as Yathrib, may Allāh protect it.
Then Allāh says:

﴾كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝٥٧﴿

﴾*Everyone shall taste death. Then unto Us you shall be returned.*﴿

meaning, 'wherever you are, death with catch up with you, so always obey Allāh and be where Allāh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allāh, and whoever was obedient to Him will have the best reward.' Allāh says:

﴾وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴿

﴾*And those who believe and do righteous good deeds, to them*

We shall surely give lofty dwellings in Paradise, underneath which rivers flow,﴾

meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow – water, wine, honey and milk – which they can direct and cause to flow wherever they wish.'

﴿خَٰلِدِينَ فِيهَا﴾

﴾*to live therein forever.*﴿ means, they will remain there forever, never wanting to leave.

﴿نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴾*Excellent is the reward for the workers.*﴿

these rooms will be a blessed reward for the good deeds of the believers,

﴿ٱلَّذِينَ صَبَرُوا۟﴾

﴾*Those who are patient,*﴿ in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded from Abu Mu'āniq Al-Ash'ari that Abu Mālik Al-Ash'ari told him that the Messenger of Allāh ﷺ told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«*In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.*»[1]

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴾*and put their trust in their Lord.*﴿

[1] Aṭ-Ṭabarāni 17:372.

in all their affairs, spiritual and worldly alike. Then Allāh tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhājirīn migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allāh says:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا﴾

﴾And so many a moving creature carries not its own provision!﴿

meaning, it does not have the ability to gather its provision and save it for tomorrow.

﴿اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ﴾

﴾Allāh provides for it and for you.﴿

means, Allāh allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allāh says:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾﴾

﴾And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴿ (11:6)

﴿وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

﴾And He is the All-Hearer, the All-Knower.﴿

means, He hears all that His servants say and He knows their every movements.

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾﴾

﴾61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ
لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا۟ فِى
ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا
هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ
ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ
﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ
لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ
جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

سُورَةُ الرُّومِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ
مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾
بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾

They will surely reply: "Allāh." How then are they deviating?﴿

﴾*62. Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything.*﴿

﴾*63. And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allāh." Say: "All the praises and thanks be to Allāh!" Nay, most of them have no sense.*﴿

Evidences of *Tawḥīd*

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them – if this is how it is, then why worship anyone else? Why put one's trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His

Lordship, as they said in their *Talbiyah* (during *Ḥajj* and *'Umrah*: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

﴿وَمَا هَٰذِهِ الْحَيَوٰةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا
يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾﴾

﴾64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.﴿

﴾65. And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.﴿

﴾66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.﴿

Allāh tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ﴾

﴾Verily, the home of the Hereafter – that is the life indeed,﴿

means, the true everlasting life that will never end, but will continue forever and ever.

﴿لَوْ كَانُوا يَعْلَمُونَ﴾

﴾if they but knew.﴿

means, they would prefer that which will last over that which will pass away. Then Allāh says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴾And when they embark on a ship, they invoke Allāh, making their faith pure for Him only,﴿

This is like the *Āyah*,

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ﴾

﴾*And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away*﴿ (17:67).

Allāh says here:

﴿فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

﴾*but when He brings them safely to land, behold, they give a share of their worship to others.*﴿

Muḥammad bin Isḥāq reported from 'Ikrimah bin Abi Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he ('Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." 'Ikrimah said: "By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muḥammad and I will find him kind and merciful." And this is what indeed did happen.[1]

﴿لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟﴾

﴾*So that they become ingrate for that which We have given them, and that they take their enjoyment,*﴿

﴿أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ
يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾﴾

﴾*67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?*﴿

﴾*68. And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is*

[1] Aṭ-Ṭabarāni 3:301.

there not a dwelling in Hell for the disbelievers?﴾

﴿*69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allāh is with the doers of good.*﴾

The Blessing of the Sanctuary

Here Allāh reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allāh says:

﴿لِإِيلَٰفِ قُرَيْشٍ ۝١ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣
ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ۝٤﴾

﴿*For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.*﴾ (106:1-4)

﴿أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ﴾

﴿*Then do they believe in falsehood, and deny the graces of Allāh?*﴾

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

﴿بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ۝٢٨﴾

﴿*Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?*﴾ (14:28)

They disbelieved in the Prophet, servant and Messenger of Allāh ﷺ, when what they should have done was to worship Allāh Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allāh took His blessing away from them, and killed those of

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

﴾And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴿

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

﴾Is there not a dwelling in Hell for the disbelievers?﴿

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

﴾As for those who strive hard for Us,﴿

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

﴾We will surely guide them to Our paths.﴿

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the *Āyah*:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

﴾As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴿

"Those who act upon what they know, Allāh will guide them to that which they do not know." Aḥmad bin Abu Al-Hawāri said, "I told this to Abu Sulaymān Ad-Dārāni, and he liked it and said: 'No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt.'"

﴿وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

﴾*And verily, Allāh is with the doers of good.*﴿ Ibn Abi Ḥātim recorded that Ash-Sha'bi said; "Īsā bin Maryam, peace be upon him, said: 'Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.' " And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-'Ankabūt*. All praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Ar-Rūm* (Chapter - 30)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
(٦) يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ
(٧) أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ (٨) أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ (٩) ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ
أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ (١٠) ٱللَّهُ
يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ (١١) وَيَوْمَ تَقُومُ
ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ (١٢) وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ
شُفَعَٰٓؤُا۟ وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ (١٣) وَيَوْمَ
تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ (١٤) فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ (١٥)

﴿الٓمٓ (١) غُلِبَتِ ٱلرُّومُ (٢) فِىٓ أَدْنَى
ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُونَ (٣) فِى بِضْعِ سِنِينَ ۗ
لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ
وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ (٤)
بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (٥) وَعْدَ
ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ (٦)
يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ
عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ (٧)﴾

﴿1. Alif Lām Mīm.﴾
﴿2. The Romans have been defeated.﴾
﴿3. In the nearest land, and they, after their defeat, will be victorious.﴾
﴿4. In Biḍ'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice﴾
﴿5. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

﴾6. A promise from Allāh, and Allāh fails not in His promise, but most men know not.﴿

﴾7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴿

Foretelling the Victory of the Romans

These *Āyāt* were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, commented on this *Āyah*:

﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ ۝ فِىٓ أَدْنَى ٱلْأَرْضِ﴾

﴾Alif Lām Mīm. The Romans have been defeated. In the nearest land,﴿

He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

«أَمَا إِنَّهُمْ سَيَغْلِبُونَ»

«*They will certainly prevail.*»

Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

«أَلَا جَعَلْتَهَا إِلَى دُونَ - أُرَاهُ قَالَ: الْعَشْرِ -»

«*Why do you not make it less than*»

[I (the narrator) think he meant less than ten]. Sa'īd bin Jubayr said: "*Biḍ'* means less than ten." Then the Romans

were victorious, and he said, "That is what Allāh said:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝٣ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝٥﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said: "*Ḥasan Gharīb.*"[2]

Another *Ḥadith*

Abu 'Īsā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following *Āyāt* were revealed:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝٣ فِى بِضْعِ سِنِينَ﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ' years.﴾

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝٥﴾

﴿And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

The Quraysh, on the other hand, wanted the Persians to

[1] Aḥmad 1:276.

[2] *Tuḥfat Al-Aḥwadhi* 9:51, An-Nasā'ī in *Al-Kubrā* 6:426.

prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allāh revealed these *Āyat*, Abu Bakr went out proclaiming throughout Makkah:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝٣ فِى بِضْعِ سِنِينَ﴾

﴾Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ' years.﴿

Some of the Quraysh said to Abu Bakr: 'This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, *Biḍ'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allāh said: "In *Biḍ'* years."' At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a *Ḥasan Ḥadīth*."[1]

Who were the Romans?

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢﴾

﴾Alif Lām Mīm. The Romans have been defeated.﴿

We have already discussed the separate letters which appear at the beginning of some *Sūrahs* in the beginning of our *Tafsīr* of *Sūrat Al-Baqarah*.

With regard to the Romans (*Ar-Rūm*), they are the descendents of Al-'Iyṣ bin Isḥāq bin Ibrāhīm. They are the cousins of the Children of Isrā'īl, and are also known as Bani

[1] *Tuḥfat Al-Aḥwadhi* 9:52.

Al-Aṣfar. They used to followed the religion of the Greeks, who were descendents of Yāfith bin Nūḥ, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hīlāniyyah Ash-Shadqāniyyah, from the land of Ḥarrān. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with 'Abdullāh bin Ariyūs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya'qub Al-

Askāf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allāh ﷺ said:

«إِنَّهُمُ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

«*They split into seventy two sects.*»

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasān, Ar-Riy and all the lands of the Persians. His name was Sābūr Dhul-Aktāf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

How Caesar defeated Chosroes (Kisrā)

It was previously reported that 'Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth - gold, jewels, fabric, servant-women, servants, and much more - such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-

tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me." They replied, "You are our king for as long as you live, even if you are gone for ten years."

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāin, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, 'This is what you asked for, so take it.' When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayḥūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things unto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and

jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru'āt (Ash-Sham) and Buṣrā, according to what was stated by Ibn 'Abbās, 'Ikrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Ḥijāz. Mujāhid said, "That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia." And Allāh knows best.

﴿لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ﴾

﴿The decision of the matter, before and after is only with Allāh.﴾

before that and after that.

﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ﴾

﴿And on that day, the believers will rejoice - with the help of Allāh.﴾

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn 'Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the *Ḥadīth* recorded by At-Tirmidhi, Ibn Jarīr, Ibn Abi Ḥātim and Al-Bazzār that Abu Sa'īd said: "On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝٥﴾

﴾And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴿"[1]

Ibn Abi Ḥātim recorded that Az-Zubayr Al-Kilābi said, "I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years."

Allāh's saying:

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴾and He is the All-Mighty,﴿ means, in His defeat of and vengeance upon His enemies. His saying:

﴿ٱلرَّحِيمُ﴾

﴾the Most Merciful.﴿ means, towards His believing servants.

﴿وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ﴾

﴾(It is) a promise of Allāh, and Allāh fails not in His promise.﴿

means, 'this that We have told you, O Muḥammad, that the Romans will defeat the Persians, is a true promise from Allāh, truth which cannot be changed and which will surely come to pass, because Allāh has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.'

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴾but most men know not.﴿

means, they do not know the decree of Allāh concerning His creation, but what He does is wise and is based on justice.

His saying:

﴿يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ﴿٧﴾﴾

﴾They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴿

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

[1] *Tuḥfat Al-Aḥwadhi* 9:50, Aṭ-Ṭabari 20:73.

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Ḥasan Al-Baṣri said, "It has reached the state that in this world one of them could put a *Dirham* on his finger and tell how much it weighs, but he does not know how to pray properly."

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾﴾

«They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.»

Ibn 'Abbās said, "This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion."[1]

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ
كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾﴾

«8. Do they not reflect on themselves? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.»

«9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.»

«10. Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.»

Signs of *Tawḥīd*

Allāh tells us that pondering His creation will show that He

[1] Aṭ-Ṭabari 20:76.

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.
So He says:

﴿أَوَلَمْ يَتَفَكَّرُوا فِىٓ أَنفُسِهِم﴾

﴾*Do they not reflect upon themselves?*﴿

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

﴿وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمْ لَكَٰفِرُونَ﴾

﴾*And indeed many of mankind deny meeting with their Lord.*﴿

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

﴿أَوَلَمْ يَسِيرُوا فِى ٱلْأَرْضِ﴾

﴾*Do they not travel in the land?*﴿ means, 'do they not understand and think and see and hear about the people of the past?' Allāh says:

﴿فَيَنظُرُوا كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓا أَشَدَّ مِنْهُمْ قُوَّةً﴾

﴾*and see what was the end of those before them? They were superior to them in strength,*﴿

meaning, 'the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.'

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.

﴿وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ﴾

﴾but they used to wrong themselves.﴿

They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

﴿ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَكَانُواْ بِهَا يَسۡتَهۡزِءُونَ﴾

﴾Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴿

This is like the *Āyāt*:

﴿وَنُقَلِّبُ أَفۡـِٔدَتَهُمۡ وَأَبۡصَٰرَهُمۡ كَمَا لَمۡ يُؤۡمِنُواْ بِهِۦٓ أَوَّلَ مَرَّةٖ وَنَذَرُهُمۡ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ﴾

﴾And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴿ (6:110),

﴿فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمۡ﴾

﴾So when they turned away, Allāh turned their hearts away.﴿ (61:5),

﴿فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ ذُنُوبِهِمۡ﴾

﴾And if they turn away, then know that Allāh's will is to punish them for some sins of theirs﴿ (5:49).

It was said that the meaning of the phrase

﴿ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ﴾

﴾Then evil was the end of those who did evil,﴿

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn 'Abbās and Qatādah.[1]

Ibn Abi Ḥātim also recorded it from them and from Aḍ-Ḍaḥḥāk bin Muzāḥim. This is the apparent meaning – and Allāh knows best – of the phrase:

[1] Aṭ-Ṭabari 20:79.

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ
فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ
ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ
﴿١٩﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ
تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ
فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ
وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ
خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

﴿وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ﴾

﴿and made a mockery of them.﴾

﴿ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَـٰٓؤُا۟ وَكَانُوا۟ بِشُرَكَآئِهِمْ كَـٰفِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾﴾

﴿11. Allāh originates the creation, then He will repeat it, then to Him you will be returned.﴾

﴿12. And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾

﴿13. No intercessors will they have from those whom they made equal with Allāh, and they will reject and deny their partners.﴾

﴿14. And on the Day when the Hour will be established – that Day shall they be separated.﴾

﴿15. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.﴾

﴿16. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾

Allāh said:

﴿ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ﴾

﴾Allāh originates the creation, then He will repeat it,﴿

Just as He was able to create it in the first place, so He is also able to repeat it.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴾then to Him you will be returned.﴿ on the Day of Resurrection, when each will be requited according to his deeds. Then Allāh says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ۝١٢﴾

﴾And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴿

Ibn 'Abbās said, "The sinners will be filled with despair." Mujāhid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."[1]

﴿وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟﴾

﴾No intercessors will they have from those whom they made equal with Allāh,﴿

means, the gods whom they used to worship instead of Allāh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allāh says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ۝١٤﴾

﴾And on the Day when the Hour will be established – that Day shall (all men) be separated.﴿

Qatādah said: "By Allāh, this refers to the separation after which there will be no reunion."[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allāh says:

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝١٥﴾

﴾Then as for those who believed and did righteous good deeds,

[1] Aṭ-Ṭabari 20:80.

[2] Aṭ-Ṭabari 20:81.

such shall be honored and made to enjoy a luxurious life in a Garden of Delight.﴿

Mujāhid and Qatādah said, "This means, they will enjoy a life of luxury."[1]

﴿فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا
وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾﴾

﴾*17. So glorify Allāh, when you enter the evening, and when you enter the morning.*﴿

﴾*18. And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tuẓhirūn.*﴿

﴾*19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.*﴿

The Command to pray Five Times Daily

Here Allāh glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allāh says:

﴿وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*And His is all the praise in the heavens and the earth;*﴿

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allāh says:

﴿وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

﴾*and in 'Ashiyya and when Tuẓhirūn.*﴿ – the *'Ashiyy* is the time when the darkness is most intense, and *Iẓhār* is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allāh says:

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾﴾

[1] Aṭ-Ṭabari 20:82.

﴾*By the day as it shows up its brightness. By the night as it conceals it.*﴿ (91:3-4)

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

﴾*By the night as it envelops. By the day as it appears in brightness.*﴿ (92:1-2)

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيْلِ إِذَا سَجَىٰ ۝٢﴾

﴾*By the forenoon (after sunrise). By the night when it darkens.*﴿ (93:1-2)

And there are many similar *Āyāt*.

﴿يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ﴾

﴾*He brings out the living from the dead, and brings out the dead from the living.*﴿

This is what we see of His power to create things and their opposites. These *Āyāt* which come one after the other are all of the same; in each of them Allāh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

﴿وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴾*And He revives the earth after its death.*﴿ This is like the *Āyāt*:

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَـٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝٣٣﴾

﴾*And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.*﴿ until:

﴿وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ۝٣٤﴾

﴾*and We have caused springs of water to gush forth therein.*﴿ (36:33-34)

﴿وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝٥﴾

﴾*And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.*﴿ until:

﴾وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾﴿

﴾*and certainly, Allāh will resurrect those who are in the graves.*﴿ (22:5-7)

﴾وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا﴿

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud*﴿ until:

﴾لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾﴿

﴾*so that you may remember or take heed.*﴿ (7:57)

Allāh says here:

﴾وَكَذَٰلِكَ تُخْرَجُونَ﴿

﴾*And thus shall you be brought out.*﴿

﴾وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾﴿

﴾*20. And among His signs is this that He created you from dust, and then – behold you are human beings scattered!*﴿

﴾*21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.*﴿

Among the Signs of Allāh

Allāh says:

﴾وَمِنْ ءَايَٰتِهِۦٓ﴿

﴾*And among His signs*﴿ – which speak of His might and power, is the fact that He created your father Ādam out of dust.

﴾ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ﴿

﴾*and then – behold you are human beings scattered!*﴿

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allāh clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allāh says:

﴾وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾﴿

﴾*And among His signs is this that He created you from dust, and then – behold you are human beings scattered!*﴿

Imām Aḥmad recorded that Abu Mūsā said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ»

«*Allāh created Ādam from a handful taken from throughout the earth. Hence the sons of Ādam vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.*»"[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "This *Ḥadīth is Ḥasan Ṣaḥīḥ*."[2]

[1] Aḥmad 4:406.

[2] Abu Dāwud 5:67, *Tuḥfat Al-Aḥwadhi* 8:290.

Allāh said:

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا﴾

﴾And among His signs is this that He created for you wives from among yourselves,﴿

meaning, 'He created females of your own kind, to be wives for you.'

﴿لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾

﴾that you may find repose in them,﴿ This is like the *Āyah*,

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴾It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her﴿ (7:189).

This refers to Ḥawwā'. Allāh created her from Ādam, from the short rib on his left. If Allāh had made all of Ādam's progeny male, and created the females from another kind, such as from *Jinn* or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allāh's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴾Verily, in that are indeed signs for a people who reflect.﴿

﴿وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾﴾

﴾22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.﴿

﴾23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.﴿

Allāh said:

﴿وَمِنْ ءَايَٰتِهِۦ﴾

﴿*And among His signs*﴾ indicating His magnificent power.

﴿خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*is the creation of the heavens and the earth,*﴾

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

﴿وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ﴾

﴿*and the difference of your languages*﴾

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allāh knows the variety of languages spoken among the sons of Ādam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allāh created Ādam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ﴾

﴿*Verily, in that are indeed signs for men of sound knowledge.*﴾

﴿وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ﴾

﴿*And among His signs is your sleep by night and by day, and your seeking of His bounty.*﴾

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ
أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى
مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾
بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى
مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ
حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ
ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟
دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

﴾*Verily, in that are indeed signs for a people who listen.*﴿

meaning, understand.

﴿وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾﴾

﴾*24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.*﴿

﴾*25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.*﴿

Allāh says,

﴿وَمِنْ ءَايَٰتِهِۦ﴾

﴾*And among His signs*﴿ which speak of His greatness,

﴿يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا﴾

﴾*He shows you the lightning, for fear and for hope,*﴿

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

﴿وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

﴾and He sends down water from the sky, and therewith revives the earth after its death.﴿

After it was barren, with nothing growing there, then the water comes to it and

﴿ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ﴾

﴾it is stirred, and it swells and puts forth every lovely kind (of growth).﴿ (22:5).

In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴾Verily, in that are indeed signs for a people who understand.﴿

Then Allāh says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

﴾And among His signs is that the heaven and the earth stand by His command.﴿

This is like the *Āyāt*:

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴾He withholds the heaven from falling on the earth except by His leave﴿ (22:65).

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾

﴾Verily, Allāh grasps the heavens and the earth lest they should move away from their places﴿ (35:41).

Whenever 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the

dead will come forth from their graves, brought back to life by His command and His call to them,

﴿ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ﴾

﴾*Then afterwards when He will call you by a single call, behold, you will come out from the earth.*﴿

This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ٥٢﴾

﴾*On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!*﴿ (17:52)

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ١٣ فَإِذَا هُم بِٱلسَّاهِرَةِ ١٤﴾

﴾*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴿ (79:13-14), and

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٥٣﴾

﴾*It will be but a single Ṣayḥah,*[2] *so behold they will all be brought up before Us!*﴿ (36:53).

﴿وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ ٢٦ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٧﴾

﴾*26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.*﴿

﴾*27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.*﴿

Allāh says:

﴿وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*To Him belongs whatever is in the heavens and the earth.*﴿ means, He owns it and it is enslaved to Him.

[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:94).

﴿كُلٌّ لَّهُ قَـٰنِتُونَ﴾

﴾*All are obedient to Him.*﴿ they are humble before Him and submit to Him, whether willingly or unwillingly.

Repeating the Creation is easier for Allāh

Allāh's saying:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴿

Ibn Abi Talhah reported that Ibn 'Abbās said, "This means it is easier for Him."[1] Mujāhid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."[2] This was also the view of 'Ikrimah and others.[3]

Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«قَالَ اللهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«*Allāh says; "The son of Ādam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' – while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allāh has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me."*»

This was recorded only by Al-Bukhāri.[4]

﴿وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

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[1] Aṭ-Ṭabari 20:92.

[2] Aṭ-Ṭabari 20:92.

[3] Aṭ-Ṭabari 20:92.

[4] *Fatḥ Al-Bāri* 8:611 612.

﴾His is the highest description in the heavens and in the earth.﴿

'Ali bin Abi Ṭalḥah reported Ibn 'Abbās said, "This is like the *Āyah*:

﴾لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴿

﴾There is nothing like Him﴿ (42:11)." Qatādah said: "His description is *Lā ilāha illallāh*, and there is no Lord but He."

﴾ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَـٰتِ لِقَوْمٍ يَعْقِلُونَ ۝٢٨ بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ وَمَا لَهُم مِّن نَّـٰصِرِينَ ۝٢٩﴿

﴾28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.﴿

﴾29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.﴿

A Parable of *Tawḥīd*

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners – idols and false gods – are enslaved to and belong to Him. In their *Talbiyah* (during *Ḥajj* and *'Umrah* they used to say, "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns."

﴾ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ﴿

﴾He sets forth for you a parable from yourselves﴿

'something which you yourselves can see witness, and understand.'

﴾هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ﴿

﴾Do you have partners among those whom your right hands

possess to share as equals in the wealth We have bestowed on you...?﴾

'None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

﴿تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾

﴾*whom you fear as you fear each other.*﴾

'You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allāh has no partner."[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allāh from among His creation?

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "The people of *Shirk* used to say in their *Talbiyah*, 'At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allāh revealed the words:

﴿هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾

﴾*Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?*﴾"[2]

If humans have this characteristic, this parable shows that it is even less befitting for Allāh to have a partner.

﴿كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْقِلُونَ﴾

﴾*Thus do We explain the signs in detail to a people who have sense.*﴾

Then Allāh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

﴿بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟﴾

﴾*Nay, but those who do wrong follow...*﴾, meaning, the idolators,

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[1] Aṭ-Ṭabari 20:96.

[2] Aṭ-Ṭabarāni 12:20, with a weak chain of narration.

﴿أَهْوَآءَهُم﴾

﴿*...their own lusts*﴾

means, in their worship of false gods without knowledge.

﴿فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ﴾

﴿*Then who will guide him whom Allāh has sent astray?*﴾

means, no one can guide them if Allāh has decreed that they will be misguided.

﴿وَمَا لَهُم مِّن نَّٰصِرِينَ﴾

﴿*And for such there will be no helpers.*﴾

means, there is no one who can save them from the power of Allāh or grant them a way out, for what He wills, happens and what He does not will, does not happen.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ
ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟
ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا كُلُّ حِزْبٍۭ
بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

﴿*30. So, set you your face towards the religion as a Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion, but most men know not.*﴾

﴿*31. (And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Ṣalāh and be not of idolators.*﴾

﴿*32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.*﴾

The Command to adhere to *Tawḥīd*

Allāh says: 'so set your face and persevere in the religion which Allāh has prescribed for you, the worship of Allāh Alone, the religion of Ibrāhīm, to which Allāh has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound *Fiṭrah* with which He created His creation.' Allāh created His

creation to recognize Him and know His *Tawḥīd*, and that there is no God except Him, as we have already seen when discussing the *Āyah*,

﴿وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ﴾

﴾*and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."*﴿ (7:172).

And according to a *Ḥadīth*, Allāh said,

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ»

«*"I created my servants Ḥunafā (i.e., monotheists), then the Shayāṭīn misled them from their religion."*»[1]

We will see in the *Ḥadīths* that Allāh created His creation with the *Fiṭrah* of Islām, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴾*No change let there be in Allāh's Khalq,*﴿ Some of them said that this means, 'do not change the creation of Allāh, for if you do, you will divert the people away from the *Fiṭrah* with which He created them.' So it is instructive; just as His saying:

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴾*And whoever enters it, he is safe*﴿ This is a good and correct interpretation. Others said that this means, Allāh made all of His creation equal, all of them have the same sound *Fiṭrah* and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd said that the *Āyah*:

﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴾*No change let there be in Allāh's Khalq*﴿ means, the religion of Allāh.[2]

Al-Bukhāri said:

[1] Muslim 4:2197.

[2] Aṭ-Ṭabari 20:99.

﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴾No change let there be in Allāh's Khalq,﴿

"It means, the religion of Allāh, and the religion, and the *Fiṭrah* is Islām." Then he reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*No child is born except in a state of Fiṭrah, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself - do you see any among them that are born mutilated?*» then the narrator (Abu Hurayrah) said (recite this *Āyah*),

﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾

﴾Allāh's Fiṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion.﴿" This was also recorded by Muslim.[1]

﴿ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾

﴾that is the straight religion,﴿

means, adherence to the *Sharī'ah* and the sound *Fiṭrah* is the true, straight religion.

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴾but most men know not.﴿ means, most people do not know this and they deviate far astray from it, as Allāh says:

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾And most of mankind will not believe even if you desire it eagerly.﴿ (12:103)

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

﴾And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴿ (6:116).

[1] *Fatḥ Al-Bārī* 8:372 11:512, Muslim 4:2047, 2048

﴾مُنِيبِينَ إِلَيْهِ﴾

﴾*turning in repentance to Him*﴿ Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."[1]

﴾وَاتَّقُوهُ﴾

﴾*and have Taqwā of Him;*﴿ means, fear Him and remember that He is always watching.

﴾وَأَقِيمُوا الصَّلَوٰةَ﴾

﴾*and perform the Ṣalāh*﴿, which is the greatest act of worship.﴿

﴾وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴾*and be not of the idolators.*﴿ Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarīr recorded that Yazīd bin Abi Maryam said: "Umar, may Allāh be pleased with him, passed by Mu'ādh bin Jabal and asked, 'What is the foundation of this *Ummah?*' Mu'ādh said, 'Three things, and they are the things that will bring salvation: *Al-Ikhlāṣ* (doing a deed for Allāh alone), which is the *Fiṭrah* with which Allāh created mankind; *Ṣalāh*, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.' 'Umar said: 'You have spoken the truth.'"[2]

Splitting into Sects and the Saved Sect[3]

His saying:

﴾مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

﴾*Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.*﴿

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as *Fāraqū Dīnahum,* meaning

[1] Aṭ-Ṭabari 20:100
[2] Aṭ-Ṭabari 20:98.
[3] This is one of the headings added to the English version of this book.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْاْ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم
مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُواْ بِمَآ
ءَاتَيْنَٰهُمْ فَتَمَتَّعُواْ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ
سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُواْ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا
ٱلنَّاسَ رَحْمَةً فَرِحُواْ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْاْ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ
حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ
وَجْهَ ٱللَّهِ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ ءَاتَيْتُم مِّن رِّبًا
لِّيَرْبُوَاْ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُواْ عِندَ ٱللَّهِ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ
تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى
خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن
شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ
أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُواْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

"neglected their religion and left it behind them."

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islām, as Allāh says:

﴿إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ﴾

﴾Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh﴿ (6:159).

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This *Ummah* too has split into sects, all of which are misguided apart from one, which is *Ahlus-Sunnah Wal-Jamā'ah*, those who adhere to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ and what was followed by the first generations, the Companions, their followers, and the Imāms of the Muslims of earlier and later times. In his *Mustadrak*, Al-Ḥākim recorded that the Messenger of Allāh ﷺ was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«What I and my Companions are upon.»[1]

[1] Al-Ḥākim 1:129.

﴿وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ
يُشْرِكُونَ (٣٣) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (٣٤) أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ (٣٥) وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (٣٦) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٣٧)﴾

﴾33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.﴿

﴾34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.﴿

﴾35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him?﴿

﴾36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴿

﴾37. Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.﴿

How man sways between *Tawḥīd* and *Shirk*, and between Joy and Despair, according to His Circumstances

Allāh tells us that when man is in dire straits, he calls upon Allāh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allāh and worship others alongside Him.

﴿لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ﴾

﴾So as to be ungrateful for the graces which We have bestowed on them.﴿

Then Allāh warns them by saying:

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴾but you will come to know.﴿ One of them said: By Allāh, if a law

enforcment officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is?

Then Allāh denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

﴿أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا﴾

﴾*Or have We revealed to them an authority,*﴿ means, proof.

﴿فَهُوَ يَتَكَلَّمُ﴾

﴾*which speaks*﴿ means, tells

﴿بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ﴾

﴾*of that which they have been associating with Him?*﴿

This is a rhetorical question intended to denounce them, for they have no such thing.

﴿وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾﴾

﴾*And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!*﴿

This is a denunciation of man for the way he is, except for those whom Allāh protects and helps, for when man is given blessings, he is proud, and says:

﴿ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾﴾

﴾*"Ills have departed from me." Surely, he is exultant, and boastful.*﴿ (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allāh says:

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*Except those who show patience and do righteous good deeds*﴿.

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the *Ṣaḥīḥ*:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ»

«*How wonderful is the affair of the believer. Allāh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.*»[1]

﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴾*Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills).*﴿

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾*Verily, in that are indeed signs for a people who believe.*﴿

﴿فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾﴾

﴾*38. So, give to the kindred his due, and to Al-Miskīn and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be successful.*﴿

﴾*39. And that which you give in Ribā in order that it may increase from other people's property, has no increase with Allāh; but that which you give in Zakāh seeking Allāh's Face, then those they shall have manifold increase.*﴿

﴾*40. Allāh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.*﴿

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[1] Muslim 4:2295.

The Command to uphold the Ties of Kinship and the Prohibition of *Ribā*

Allāh commands giving:

﴿ذَا ٱلْقُرْبَىٰ حَقَّهُۥ﴾

﴾*to the kindred his due*﴿ his due of respect and upholding the ties of kinship.

﴿وَٱلْمِسْكِينَ﴾

﴾*and to Al-Miskīn*﴿ the one who has nothing to spend on his needs, or he has something but it is not enough.

﴿وَٱبْنَ ٱلسَّبِيلِ﴾

﴾*and to the wayfarer.*﴿ the traveler who is in need of money and other things during his journey.

﴿ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ﴾

﴾*That is best for those who seek Allāh's Face;*﴿

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾*and it is they who will be successful.*﴿ means, in this world and the Hereafter. Then Allāh says:

﴿وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ﴾

﴾*And that which you give in Ribā, in order that it may increase from other people's property, has no increase with Allāh;*﴿

This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this *Āyah* was interpreted by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Ikrimah, Muḥammad bin Ka'b and Ash-Sha'bi.[1] Allāh says:

﴿وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ﴾

﴾*but that which you give in Zakāh seeking Allāh's Face, then*

[1] Aṭ-Ṭabari 20:104, 105.

those they shall have manifold increase.﴾

Those are the ones for whom Allāh will multiply the reward. It was reported in the *Ṣaḥīḥ*:

«وَمَا تَصَدَّقَ أَحَدٌ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ فَيُرَبِّيهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ حَتَّى تَصِيرَ التَّمْرَةُ أَعْظَمَ مِنْ أُحُدٍ»

«*No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uḥud.*»[1]

Creation, Provision, Life and Death are all in the Hand of Allāh

Allāh says:

﴿اللَّهُ الَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾

﴾*Allāh is He Who created you, then provided food for you,*﴿

means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

﴿ثُمَّ يُمِيتُكُمْ﴾

﴾*then will cause you to die,*﴿ means, after this life.

﴿ثُمَّ يُحْيِيكُمْ﴾

﴾*then (again) He will give you life.*﴿

means, on the Day of Resurrection.

﴿هَلْ مِن شُرَكَآئِكُم﴾

﴾*Is there any of your partners*﴿ means, those whom you worship instead of Allāh,

﴿مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ﴾

[1] Muslim 2:702.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ
كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن
قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن
كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ إِنَّهُ لَا يُحِبُّ
الْكَافِرِينَ ﴿٤٥﴾ وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُم
مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم
بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ
الْمُؤْمِنِينَ ﴿٤٧﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
﴿٤٨﴾ وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ
﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

﴾*that do anything of that?*﴿ meaning, none of them are able to do any of that. But Allāh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

﴾سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴿

﴾*Glory be to Him! And Exalted be He above all that they associate.*﴿ meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

﴾ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾﴿

﴾*41. Evil has appeared in Al-Barr and Al-Baḥr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.*﴿

﴾*42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators."*﴿

The Effects of Sin in this World

Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, As-Suddī and others said: "What is meant by *Al-Barr* here is the empty land or wilderness, and by *Al-Baḥr* is towns and cities."[1] According to a report narrated from Ibn 'Abbās and 'Ikrimah, *Al-Baḥr* refers to towns and cities which are on the banks of rivers.[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rāfi' said:

﴿ظَهَرَ ٱلْفَسَادُ﴾

﴾*Evil has appeared*﴿ "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Ḥātim, who said: "Muḥammad bin 'Abdullāh bin Yazīd Al-Muqri' told us, from Sufyān from Ḥumayd bin Qays Al-A'raj from Mujāhid:

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ﴾

﴾*Evil has appeared on land and sea*﴿

"Evil on land means the killing of the son of Ādam, and evil on the sea means piracy."

According to the first opinion, the phrase,

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ﴾

﴾*Evil has appeared on land and sea because of what the hands of men have earned,*﴿

means the shortfall in the crops and fruits is because of sins. Abu Al-'Āliyah said: "Whoever disobeys Allāh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allāh." Hence it says in the *Ḥadīth* which was recorded by Abu Dāwūd:

«لَحَدٌّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَهْلِهَا مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحًا»

«*Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.*»[3]

[1] Aṭ-Ṭabari 20:108.
[2] Aṭ-Ṭabari 20:108.
[3] An-Nasā'ī 8:75.

The reason for that is that if the prescribed punishments are carried out, this will deter the people - most or many of them - from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when 'Īsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this *Sharī'ah* at that time, and will kill the pigs and break the cross and abolish the *Jizyah*. He will accept nothing except Islām or the sword. When Allāh destroys the *Dajjāl* and his followers, and Ya'jūj and Ma'jūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the *Sharī'ah* of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the *Ṣaḥīḥ*:

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ»

«*When the evildoer dies, it is a relief for the people, the land, the trees and the animals.*»[1]

Imām Aḥmad bin Ḥanbal recorded that Abu Qaḥdham said: "At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: 'This grew at a time when justice prevailed.'"[2]

﴿لِيُذِيقَهُم بَعْضَ الَّذِى عَمِلُوا﴾

﴿*that He may make them taste a part of that which they have done,*﴾

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

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[1] Ibn Abi Ḥātim mentioned it without a chain of narrators under the explanation of this *Āyah*. Without the addition of "Then he recited..." until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a *Ḥasan Ḥadīth*.

[2] Aḥmad 2:296, with a weak chain of narration.

﴾*in order that they may return.*﴿ means, from disobedience. This is like the *Āyah*,

﴿وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾﴾

﴾*And We tried them with good and evil in order that they might turn.*﴿ (7:168).

Then Allāh says:

﴿قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ﴾

﴾*Say: "Travel in the land and see what was the end of those before (you)!"*﴿

meaning, those who came before you.

﴿كَانَ أَكْثَرُهُم مُّشْرِكِينَ﴾

﴾*Most of them were idolators.*﴿ means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَـٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَـٰفِرِينَ ﴿٤٥﴾﴾

﴾*43. So, set you your face to the straight and right religion, before there comes from Allāh a Day which none can avert. On that Day men shall be divided.*﴿

﴾*44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.*﴿

﴾*45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.*﴿

The Command to follow the Straight Path before the Day of Resurrection

Here Allāh commands His servants to hasten to obedience to Him and to hasten to do good deeds.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ﴾

﴾*So, set you your face to the straight and right religion, before*

there comes from Allāh a Day which none can avert.﴾

The Day of Resurrection, for when Allāh wants it to happen, no one will be able to avert it.

﴿يَوْمَئِذٍ يَصَّدَّعُونَ﴾

﴾*On that Day men shall be divided.*﴿ means, they will be separated, with one group in Paradise and another in Hell. Allāh says:

﴿مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ۝٤٤ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ﴾

﴾*Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.*﴿

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allāh wills.

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾

﴾*Verily, He likes not the disbelievers.*﴿ yet He is still just with them and does not oppress them.

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ۝٤٦ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ۝٤٧﴾

﴾*46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.*﴿

﴾*47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.*﴿

Among the Signs of Allāh are the Winds

Here Allāh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning

that they will be followed by rain. Allāh says:

﴿وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ﴾

﴾*giving you a taste of His mercy,*﴿ that is, the rain which will come down and revive people and the land.

﴿وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ﴾

﴾*and that the ships may sail at His command,*﴿

means, on the sea, for they are driven by the wind.

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴾*and that you may seek of His bounty,*﴿ means, by trading, earning a living and traveling from one country to another, one region to another.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴾*in order that you may be thankful.*﴿ means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ۖ﴾

﴾*And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;*﴿

These are words of consolation from Allāh to His servant and Messenger Muḥammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ﴾

﴾*and it was incumbent upon Us to help the believers.*﴿

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the *Āyah*,

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَۖ﴾

﴾*your Lord has prescribed mercy for Himself*﴿ (6:54).

Ibn Abi Ḥātim recorded that Abu Ad-Dardā', may Allāh be

pleased with him, said: "I heard Allāh's Messenger ﷺ saying:

«مَا مِن امْرِئٍ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أَخِيهِ إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ»

«No Muslim man defends the honor of his brother except that there would be a right upon Allāh to defend him from the fire of Hell on the Day of Resurrection.»

Then he recited this *Āyah*:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ﴾

﴿and it was incumbent upon Us to help the believers.﴾"[1]

الجزء الحادي والعشرون ٤١٠ سورة الروم

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ
﴿٥١﴾ فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟
مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا
مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم
مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ
قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ
كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ
لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ
وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ
ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ ضَرَبْنَا
لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ
لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ
وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

﴿ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى
ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا۟
مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾﴾

﴿48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!﴾

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[1] Similar was recorded by Al-Bukhārī, no. 6512.

﴾49. *And verily, before that – just before it was sent down upon them – they were in despair!*﴿

﴾50. *Look then at the effects of Allāh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.*﴿

﴾51. *And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).*﴿

The Revival of the Earth is a Sign of the Resurrection

Here Allāh explains how He creates the clouds that rain the water.

﴿اللَّهُ الَّذِى يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا﴾

﴾*Allāh is He Who sends the winds, so that they raise clouds*﴿

either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allāh wills.

﴿فَيَبْسُطُهُ فِى السَّمَآءِ كَيْفَ يَشَآءُ﴾

﴾*and spread them along the sky as He wills,*﴿

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allāh says:

﴿وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِ حَتَّى إِذَآ أَقَلَّتْ سَحَابًا ثِقَالاً سُقْنَـهُ لِبَلَدٍ مَّيِّتٍ﴾

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead*﴿ until:

﴿كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ٥٧﴾

﴾*Similarly, We shall raise up the dead, so that you may remember or take heed.*﴿ (7:57)

Allāh says here:

﴿اللَّهُ الَّذِى يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِى السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ كِسَفًا﴾

﴾*Allāh is He Who sends the winds, so that they raise clouds*

and spread them along the sky as He wills, and then break them into fragments﴾

Mujāhid, Abu 'Amr bin Al-'Alā', Maṭar Al-Warrāq and Qatādah said, "This means pieces."[1] Others said that it means 'piled up,' as Aḍ-Ḍaḥḥāk said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

﴿فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ﴾

﴾*until you see rain drops come forth from their midst!*﴿

means, 'so you see the drops, i.e., the rain, which come from the midst of those clouds.'

﴿فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴾*Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!*﴿

They rejoice at the rain when it comes to them because of their need for it.

﴿وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾﴾

﴾*And verily, before that - just before it was sent down upon them - they were in despair!*﴿

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

﴿فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ﴾

﴾*Look then at the effects of Allāh's mercy,*﴿ meaning, the rain.

[1] Aṭ-Ṭabari 20:114.

﴿كَيْفَ يُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

﴾*how He revives the earth after its death.*﴿

Thus Allāh draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

﴿إِنَّ ذَٰلِكَ لَمُحْيِ ٱلْمَوْتَىٰٓ﴾

﴾*Verily, that (Allāh) shall indeed raise the dead.*﴿

means, the One Who does that is able to raise the dead.

﴿إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*and He is able to do all things.*﴿

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾﴾

﴾*And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).*﴿

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا﴾

﴾*And if We send a wind,*﴿ means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the *Āyah*,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾﴾

﴾*Then tell Me about the seed that you sow in the ground.*﴿ until:

﴿بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾﴾

﴾*Nay, but we are deprived!*﴿ (56:63-67)

﴿فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾﴾

﴾*52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.*﴿

﴾*53. And you cannot guide the blind from their straying; you*

can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).﴿

The Disbelievers are like the Dead, Deaf and Blind

Allāh says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

﴿إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ﴾

﴾*you can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).*﴿

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

﴿إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾﴾

﴾*It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.*﴿ (6:36)

'Ā'ishah, the Mother of the faithful, may Allāh be pleased with her, used this *Āyah* –

﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾

﴾*So verily, you cannot make the dead to hear*﴿

as evidence against 'Abdullāh bin 'Umar when he reported that the Prophet ﷺ had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until 'Umar said, "O Messenger of Allāh, are you addressing people who are dead bodies?" He said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُونَ»

«*By the One in Whose Hand is my soul, you do not hear what*

I say any better than they do, but they cannot respond.»[1]

'Ā'ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true.[2] Qatādah said: "Allāh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."[3]

﴿اللَّهُ الَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾﴾

﴿*54. Allāh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.*﴾

The Different Stages of Man

Here Allāh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a *Nutfah*,[4] then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allāh says:

﴿ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ﴾

﴿*then after strength gave (you) weakness and grey hair. He creates what He wills.*﴾

He does whatsoever He wills and controls His servants in

[1] *Fatḥ Al-Bāri* 7:351.

[2] *Fatḥ Al-Bāri* 7:351.

[3] *Fatḥ Al-Bāri* 7:351.

[4] See volume six, the explanation of *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13) in volume seven.

whatever way He wants.

﴿وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ﴾

﴿And He is the All-Knowing, the All-Powerful.﴾

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَـٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَـٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَـٰذَا يَوْمُ ٱلْبَعْثِ وَلَـٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾﴾

﴿55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour - thus were they ever deluded.﴾

﴿56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."﴾

﴿57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.﴾

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

﴿كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَـٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَـٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ﴾

﴿thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."﴾

The believers who have knowledge of the Hereafter will

respond to them, just as they established the proof of Allāh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

﴿لَقَدْ لَبِثْتُمْ فِى كِتَـٰبِ ٱللَّهِ﴾

﴾*Indeed you have stayed according to the decree of Allāh,*﴿ meaning, the Book of deeds,

﴿إِلَىٰ يَوْمِ ٱلْبَعْثِ﴾

﴾*until the Day of Resurrection;*﴿ means, 'from the day when you were created until the day you were resurrected.'

﴿وَلَـٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

﴾*but you knew not.*﴿ Allāh says:

﴿فَيَوْمَئِذٍ﴾

﴾*So, on that Day*﴿ meaning, the Day of Resurrection,

﴿لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ﴾

﴾*no excuse of theirs will avail those who did wrong,*﴿ means, their excuses for what they did.

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

﴾*nor will they be allowed (then) to return to seek (Allāh's) pleasure.*﴿

means, they will not be allowed to return to this world. This is like the *Āyah*,

﴿وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ﴾

﴾*and if they seek to please (Allāh), yet they are not of those who will ever be allowed to please (Allāh)*﴿ (41:24).

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾﴾

﴾*58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You*

follow nothing but falsehood and magic."﴾

﴿*59. Thus does Allāh seal up the hearts of those who know not.*﴾

﴿*60. So be patient. Verily, the promise of Allāh is true; and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).*﴾

Parables in the Qur'ān and how the Disbelievers do not learn from them

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ﴾

﴿*And indeed We have set forth for mankind, in this Qur'ān every kind of parable.*﴾

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

﴿وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ﴾

﴿*But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."*﴾

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allāh says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ۝٩٧﴾

﴿*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ (10:96-97).

Allāh says here:

﴿كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ۝٥٩ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾

﴿*Thus does Allāh seal up the hearts of those who know not. So be patient. Verily, the promise of Allāh is true;*﴾

meaning, 'bear their stubborn opposition with patience, for Allāh will fulfill His promise to grant you victory over them

and cause you and those who follow you to prevail in this world and in the Hereafter.'

﴿وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ﴾

﴿and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾

'Remain steadfast in the mission with which Allāh has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this *Sūrah* and that it is recommended to recite it during *Fajr*

Imām Aḥmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allāh ﷺ led them in *Fajr* prayer and recited *Ar-Rūm* in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ مِنْكُمُ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

«We have become confused in our recitation of Qur'ān, because some people among you are praying with us but they have not performed Wuḍū' properly. Whoever attends the prayer with us, let him perform Wuḍū' properly.»[1]

This has a *Ḥasan* chain of narration, the text itself is *Ḥasan*. It contains amazing information, that the Prophet ﷺ was affected by the faulty *Wuḍū'* of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imām.

This is the end of the *Tafsīr* of *Sūrat Ar-Rūm*. Allāh's is the praise and thanks.

[1] Aḥmad 3:471.

The *Tafsīr* of *Sūrah Luqmān* (Chapter - 31)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ۝١ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ۝٢ هُدًى وَرَحْمَةً
لِّلْمُحْسِنِينَ ۝٣ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ۝٥ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ ۝٦ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٧
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝٨
خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩ خَلَقَ
ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ
بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا
مِن كُلِّ زَوْجٍ كَرِيمٍ ۝١٠ هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا
خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ۝١١

﴿الٓمٓ ۝١ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ۝٢ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝٣ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥﴾

﴾1. Alif Lām Mīm.﴿
﴾2. These are Āyāt of the Wise Book.﴿
﴾3. A guide and a mercy for the Muḥsinīn.﴿
﴾4. Those who perform the Ṣalāh and give Zakāh and they have faith in the Hereafter with certainty.﴿
﴾5. Such are on guidance from their Lord, and such are the successful.﴿

At the beginning of *Sūrat Al-Baqarah* we discussed the letters such as those that appear at the beginning of this *Sūrah*. Allāh has made the Qur'ān a guidance and healing and a mercy for the *Muḥsinīn*, who are those who do good deeds in accordance with the

Sharī'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the *Zakāh* to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allāh; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allāh says:

﴿أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ﴾

﴿*Such are on guidance from their Lord,*﴾ meaning, they follow His guidance with clear understanding.

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*and such are the successful.*﴾ in this world and in the Hereafter.

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا
أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ
أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾﴾

﴿*6. And of mankind is he who purchases idle talk (Lahw Al-Ḥadīth) to mislead from the path of Allāh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.*﴾

﴿*7. And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.*﴾

The Doomed are preoccupied with Idle Talk and They turn away from the *Āyāt* of Allāh

When Allāh mentions the blessed – who are those who are guided by the Book of Allāh and benefit from hearing it, as He says:

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿*Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who*

fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh› (39:23).

He connect that with mention of the doomed, those who turn away from the Qur'ān and do not benefit from hearing the Words of Allāh. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ūd commented about the *Āyah*:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

‹And of mankind is he who purchases Lahū Al-Ḥadīth to mislead (men) from the path of Allāh›,

he said, "This – by Allāh – refers to singing."[1]

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ﴾

‹And of mankind is he who purchases Lahw Al-Ḥadīth to mislead (men) from the path of Allāh without knowledge,›

Qatādah said: "By Allāh, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things."[2]

It was said that what is meant by the words

﴿يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾

‹purchases idle talks› is buying singing servant girls. Ibn Jarīr said that it means all speech that hinders people from seeing the signs of Allāh and following His path.[3]

His saying:

﴿لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

‹to mislead (men) from the path of Allāh›

means, he does this to oppose Islām and its followers.

﴿وَيَتَّخِذَهَا هُزُوًا﴾

‹and takes it by way of mockery.› Mujāhid said, "This means

[1] Aṭ-Ṭabari 20:127.

[2] Aṭ-Ṭabari 20:127.

[3] Aṭ-Ṭabari 20:130.

mocking the path of Allāh and making fun of it."[1]

﴿أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴾For such there will be a humiliating torment.﴿

Just as they showed no respect to the signs and path of Allāh, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.
Then Allāh says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا﴾

﴾And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear.﴿

means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

﴿فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ﴾

﴾So announce to him a painful torment.﴿ i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allāh and its verses hurt him.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝٨ خَٰلِدِينَ فِيهَا وَعْدَ ٱللَّهِ حَقًّا وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩﴾

﴾8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.﴿

﴾9. To abide therein. It is a promise of Allāh in truth. And He is the All-Mighty, the All-Wise.﴿

The Good Destiny of the Believers

Here Allāh mentions the destiny of the righteous in the Hereafter, those who believe in Allāh and His Messenger ﷺ and do righteous deeds in accordance with the Laws of Allāh.

﴿لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ﴾

[1] Aṭ-Ṭabari 20:131.

﴾*for them are Gardens of Delight.*﴿ means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

﴿وَعْدَ ٱللَّهِ حَقًّا﴾

﴾*It is a promise of Allāh in truth.*﴿ meaning, this will undoubtedly come to pass, for it is a promise from Allāh, and Allāh never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴾*And He is the All-Mighty,*﴿ Who has subjugated all things and to Whom all things submit,

﴿ٱلْحَكِيمُ﴾

﴾*the All-Wise.*﴿ in what He says and what He does, Who has made this Qur'ān a guidance to the believers.

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ
عَمًى﴾

﴾*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them*﴿ (41:44).

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴾*And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.*﴿ (17:82)

﴿خَلَقَ ٱلسَّمَـٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ
دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَـٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى
مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّـٰلِمُونَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿١١﴾﴾

﴾*10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all*

kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,﴿

﴾*11. This is the creation of Allāh. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.*﴿

Proofs of *Tawḥīd*

Thus Allāh explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

﴾خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ﴿

﴾*He has created the heavens without any pillars*﴿

Al-Ḥasan and Qatādah said, "It does not have any pillars, visible or invisible."[1]

﴾وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ﴿

﴾*and has set on the earth firm mountains*﴿

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allāh says:

﴾أَن تَمِيدَ بِكُمْ﴿

﴾*lest it should shake with you.*﴿

﴾وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴿

﴾*And He has scattered therein moving creatures of all kinds*﴿

means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allāh tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

﴾وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ﴿

﴾*And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,*﴿

meaning, every kind of good produce in pairs, i.e., they are

[1] Aṭ-Ṭabari 20:132.

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ
لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ
وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ
إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ
لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ
بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ
بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ
مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِى مَشْيِكَ
وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾

beautiful to look at. Ash-Sha'bi said: "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile."

﴿هَٰذَا خَلْقُ ٱللَّهِ﴾

﴿*This is the creation of Allāh.*﴾ means, all that Allāh has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allāh says:

﴿فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ﴾

﴿*So, show Me that which those besides Him have created.*﴾ those idols and rivals whom you worship and call upon.

﴿بَلِ ٱلظَّٰلِمُونَ﴾

﴿*Nay, the wrongdoers*﴾ means the idolators who associate others in worship with Allāh

﴿فِى ضَلَٰلٍ﴾

﴿*in error*﴾ means, they are ignorant and blind.

﴿مُّبِينٍ﴾

﴿*plain*﴾ means, it is clear and obvious, and not at all hidden.

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾﴾

﴾12. And indeed We bestowed upon Luqmān Al-Hikmah saying: "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allāh is All-Rich, Worthy of all praise.﴿

Luqmān

The Salaf differed over the identity of Luqmān; there are two opinions: was he a Prophet or just a righteous servant of Allāh without the prophethood? The majority favored the latter view, that he was a righteous servant of Allāh without being a Prophet. Sufyān Ath-Thawri said, narrating from Al-Ash'ath, from 'Ikrimah, from Ibn 'Abbās, "Luqmān was an Ethiopian slave who was a carpenter."[1]

'Abdullāh bin Az-Zubayr said, "I said to Jābir bin 'Abdullāh: 'What did you hear about Luqmān?' He said: 'He was short with a flat nose, and came from Nubia.'"[2]

Yaḥyā bin Sa'īd Al-Anṣāri narrated from Sa'īd bin Al-Musayyib that "Luqmān was from the black peoples of (southern) Egypt, and had thick lips. Allāh gave him wisdom but withheld prophethood from him."[3]

Al-'Awzā'i said, "Abdur-Raḥmān bin Ḥarmalah told me; 'A black man came to Sa'īd bin Al-Musayyib to ask him a question, and Sa'īd bin Al-Musayyib said to him: "Do not be upset because you are black, for among the best of people were three who were black: Bilāl, Mahja' the freed slave of 'Umar bin Al-Khaṭṭāb, and Luqmān the Wise, who was a black Nubian with thick lips."[4]

Ibn Jarīr recorded that Khālid Ar-Raba'ī said: "Luqmān was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. [His master] said: 'Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allāh willed, and [his master] said: 'Slaughter this sheep for us,' so he slaughtered it. [His master] said, 'Bring the worst

[1] Aṭ-Ṭabari 10:135.

[2] Ibn Abi Ḥātim 9:3097 and *Ad-Durr Al-Manthūr* 5:310.

[3] Aṭ-Ṭabari 20:135.

[4] Aṭ-Ṭabari 20:135.

two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmān said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'"[1]

Shu'bah narrated from Al-Ḥakam, from Mujāhid, "Luqmān was a righteous servant, but he was not a Prophet."[2]

Allāh's saying:

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ﴾

﴿*And indeed We bestowed upon Luqmān Al-Ḥikmah*﴾

means, understanding, knowledge and eloquence.

﴿أَنِ ٱشْكُرْ لِلَّهِ﴾

﴿*saying: "Give thanks to Allāh."*﴾ means, 'We commanded him to give thanks to Allāh for the blessings and favors that Allāh had given to him alone among his people and contemporaries.' Then Allāh says:

﴿وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ﴾

﴿*And whoever gives thanks, he gives thanks for (the good of) himself.*﴾

meaning, the benefit of that will come back to him, and Allāh's reward is for those who give thanks, as He says:

﴿وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ﴾

﴿*and whosoever does righteous good deeds, then such will prepare a good place for themselves.*﴾ (30:44)

﴿وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ﴾

﴿*And whoever is unthankful, then verily, Allāh is Rich, Worthy of all praise.*﴾

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There

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[1] Aṭ-Ṭabari 20:135.

[2] Aṭ-Ṭabari 20:134.

is no God but He, and we worship none but Him.

﴿وَإِذْ قَالَ لُقْمَـٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى
وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا
كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

﴾13. And when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed."﴿

﴾14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination.﴿

﴾15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

Luqmān's Advice to His Son

Allāh tells us how Luqmān advised his son. His full name was Luqmān bin 'Anqā' bin Sadūn, and his son's name was Thārān, according to a saying quoted by As-Suhayli. Allāh describes him in the best terms, and states that he granted him wisdom. Luqmān advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqmān started by advising him to worship Allāh Alone, and not to associate anything with Him. Then he warned him:

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴾Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed.﴿

meaning, it is the greatest wrong.
Al-Bukhāri recorded that 'Abdullāh said: "When the *Āyah*

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Ẓulm﴾(6:82)

was revealed, the Companions of the Messenger of Allāh ﷺ were distressed by this, and said, 'Who among us does not confuse his belief with *Ẓulm*?' The Messenger of Allāh ﷺ said:

«إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾»

«That is not what it means. Have you not heard what Luqmān said: ﴿O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed﴾?»"

It was recorded by Muslim.[1]
When Luqmān advised his son to worship Allāh Alone, he also told him to honor his parents. This is like the *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents﴾ (17:23).

These two things are often mentioned together in the Qur'ān. Allāh says here:

﴿وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ﴾

﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,﴾

Mujāhid said: "The hardship of bearing the child."[2] Qatādah said: "Exhaustion upon exhaustion."[3] 'Aṭā' Al-Khurāsāni said: "Weakness upon weakness."

﴿وَفِصَـٰلُهُۥ فِى عَامَيْنِ﴾

[1] *Fatḥ Al-Bāri* 8:372
[2] Aṭ-Ṭabari 20:137.
[3] Aṭ-Ṭabari 10:137.

﴿*and his weaning is in two years*﴾ means, after he is born, he is breastfed and weaned within two years. This is like the *Āyah*,

﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

﴿*The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling*﴾(2:233).

On this basis, Ibn 'Abbās and other Imāms understood that the shortest possible period of pregnancy was six months, because Allāh says elsewhere:

﴿وَحَمْلُهُۥ وَفِصَـٰلُهُۥ ثَلَـٰثُونَ شَهْرًا﴾

﴿*and the bearing of him, and the weaning of him is thirty months*﴾ (46:15).

Allāh mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the *Āyah*,

﴿وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

﴿*and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."*﴾ (17:24).

Allāh says here:

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ﴾

﴿*give thanks to Me and to your parents. Unto Me is the final destination.*﴾

means, 'I will reward you most generously for that.'

﴿وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿*But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;*﴾

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

﴿وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ﴾

﴿*and follow the path of him who turns to Me in repentance and in obedience.*﴾

means, the believers.

﴿ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*Then to Me will be your return, and I shall tell you what you used to do.*﴾

Aṭ-Ṭabarāni recorded in *Al-'Ishrah* that Sa'd bin Mālik said, "This *Āyah*,

﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿*But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;*﴾

was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: 'O Sa'd! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, 'Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: 'O my mother, by Allāh, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate."[1]

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ
يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ
وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ إِنَّ
أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾﴾

[1] Mentioned by Ibn Al-Athīr in *Usd Al-Ghābah* 2:216.

﴾16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴿

﴾17. "O my son! Perform the Ṣalah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments."﴿

﴾18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster."﴿

﴾19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."﴿

This is useful advice which Allāh tells us Luqmān gave, so that people may follow it and take it as a good example. He said:

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾

﴾O my son! If it be (anything) equal to the weight of a grain of mustard seed,﴿

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

﴿يَأْتِ بِهَا ٱللَّهُ﴾

﴾Allāh will bring it forth.﴿ means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions – if they are good, he will be rewarded and if they are bad he will be punished. This is like the *Āyāt*:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴾And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything﴿ (21:47).

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴾So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴿ (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allāh will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allāh says:

﴿إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿*Verily, Allāh is Subtle, Well-Aware.*﴾ meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

﴿خَبِيرٌ﴾

﴿*Well-Aware.*﴾ even of the footsteps of an ant in the darkest night.

Then he (Luqmān) said:

﴿يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ﴾

﴿*O my son! Perform the Ṣalāh,*﴾ meaning, offer the prayer properly at the appointed times.

﴿وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ﴾

﴿*enjoin the good, and forbid the evil,*﴾

meaning, to the best of your ability and strength.

﴿وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ﴾

﴿*and bear with patience whatever befalls you.*﴾

Luqmān knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

﴿إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ﴾

﴿*Verily, these are some of the important commandments.*﴾

means, being patient when people cause harm or annoyance is one of the most important commandments.

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿*And turn not your face away from men with pride*﴾

means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the *Ḥadīth*:

«وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا يُحِبُّهَا اللهُ»

«... *even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allāh does not like boasting.*»[1]

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

﴿*nor walk in insolence through the earth.*﴾

means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allāh will hate you.' So he said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿*Verily, Allāh likes not any arrogant boaster.*﴾

meaning, one who shows off and admires himself, feeling that he is better than others. And Allāh says:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ۝٣٧﴾

﴿*And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.*﴾ (17:37).

We have already discussed this is detail in the appropriate place.[2]

The Command to be Moderate in Walking

﴿وَاقْصِدْ فِي مَشْيِكَ﴾

﴿*And be moderate in your walking,*﴾ means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

﴿وَاغْضُضْ مِن صَوْتِكَ﴾

﴿*and lower your voice.*﴾ means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allāh says:

[1] Abu Dāwud 4:345.

[2] See volume five, the *Tafsīr* of *Sūrat Al-Isrā'* (17:37)

﴿إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

﴾Verily, the harshest of all voices is the braying of the asses.﴿

Mujāhid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allāh. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allāh ﷺ said:

«لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ»

«It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.»[1]

The Advice of Luqmān

This is very useful advice, which the Qur'ān tells us about Luqmān. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles:

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ: إِنَّ اللهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَهُ»

«Luqmān the Wise used to say: when something is entrusted to the care of Allāh, He protects it.»[2]

It was narrated that As-Sarī bin Yaḥyā said: "Luqmān said to his son: 'Wisdom puts the poor in the company of kings.'"[3]

It was also narrated that 'Awn bin 'Abdullāh said: "Luqmān said to his son: 'O my son! When you come to a gathering of people, greet them with *Salām*, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allāh, join them, but if they speak of anything else, then leave them and go to another group'."[4]

[1] *Tuḥfat Al-Aḥwadhi* 4:522.

[2] Aḥmad 2:87.

[3] *Ad-Durr Al-Manthūr* 5:316.

[4] *Az-Zuhd* by Ibn Al-Mubārak 332.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ
عَلَيْكُمْ نِعَمَهُ ظَٰهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَٰدِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا
مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوَلَوْ كَانَ
الشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾ ۞ وَمَن يُسْلِمْ
وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
وَإِلَى اللَّهِ عَٰقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ
إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَٰوَٰتِ
وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ
مِن شَجَرَةٍ أَقْلَٰمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَٰتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ
وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي
السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ
عَلَيْكُمْ نِعَمَهُ ظَٰهِرَةً وَبَاطِنَةً وَمِنَ
النَّاسِ مَن يُجَٰدِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ
مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا
أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا
عَلَيْهِ ءَابَاءَنَا أَوَلَوْ كَانَ الشَّيْطَٰنُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾﴾

﴾20. See you not that Allāh has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light!﴿

﴾21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shayṭān invites them to the torment of the Fire?﴿

Reminder of Blessings

Here Allāh reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has

completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allāh, that is, His *Tawḥīd*, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allāh says:

﴾وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾﴿

﴾*And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).*﴿ (22:8)

meaning clear and unambiguous.

﴾وَإِذَا قِيلَ لَهُمُ﴿

﴾*And when it is said to them*﴿ means, to these people who dispute about the Oneness of Allāh.

﴾ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ﴿.

﴾*"Follow that which Allāh has sent down,"*﴿

means, the pure Divine Laws that He has sent down to His Messengers,

﴾قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ﴿

﴾*they say: "Nay, we shall follow that which we found our fathers (following)."*﴿

means, they have no other proof except the fact that they are following their forefathers. Allāh says:

﴾أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾﴿

﴾*Even though their fathers did not understand anything nor were they guided?*﴿ (2:170)

meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps?' Allāh says:

﴾أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ﴿

﴾*Even if Shayṭān invites them to the torment of the Fire?*﴿

﴾وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ

ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴾*22. And whosoever submits his face (himself) to Allāh, while he is a Muḥsin, then he has grasped the most trustworthy handhold. And to Allāh return all matters for decision.*﴿

﴾*23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts.*﴿

﴾*24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴿

Allāh tells us that whoever submits his face to Allāh, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

﴿وَهُوَ مُحْسِنٌ﴾

﴾*while he is a Muḥsin*﴿ i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾

﴾*then he has grasped the most trustworthy handhold.*﴿

means, he has received a firm promise from Allāh that He will not punish him.

﴿وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ﴾

﴾*And to Allāh return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.*﴿

means, 'do not grieve over them, O Muḥammad, because they disbelieve in Allāh and in the Message you have brought, for their return will be to Allāh and He will tell them what they used to do,' i.e., He will punish them for it.

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴾*Verily, Allāh is the All-Knower of what is in the breasts.*﴿

and nothing whatsoever is hidden from Him. Then Allāh says:

﴿نُمَتِّعُهُمْ قَلِيلًا﴾

﴾*We let them enjoy for a little while,*﴿ means, in this world,

﴾ثُمَّ نَضْطَرُّهُمْ﴿

﴾*then in the end We shall oblige them*﴿ means, 'We shall cause them,'

﴾إِلَىٰ عَذَابٍ غَلِيظٍ﴿

﴾*to (enter) a great torment.*﴿ means, a torment that is terrifying and difficult to bear. This is like the *Āyah*,

﴾إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴿

﴾*"Verily, those who invent a lie against Allāh, will never be successful." Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴿ (10:69-70)

﴾وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾﴿

﴾*25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!" But most of them know not.*﴿

﴾*26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is Al-Ghanī, Worthy of all praise.*﴿

The Idolators admitted that Allāh is the Creator

Allāh tells us that these idolators who associated others with Him admitted that Allāh Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allāh says:

﴾وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ﴿

﴾*And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!"*﴿

By their admitting that, proof is established against them,

﴾بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴿

﴿But most of them know not.﴾

Then Allāh says:

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿To Allāh belongs whatsoever is in the heavens and the earth.﴾ meaning, He created it and has dominion over it.

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿Verily, Allāh, He is Al-Ghanī, Worthy of all praise.﴾ means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾﴾

﴿27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾

﴿28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allāh is All-Hearer, All-Seer.﴾

The Words of Allāh cannot be counted or exhausted

Allāh tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers ﷺ said:

«لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

«I cannot praise You enough; You are as You have praised yourself.»[1]

Allāh says:

[1] Muslim 1:352.

﴿وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَـٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَـٰتُ ٱللَّهِ﴾

﴾And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allāh would not be exhausted.﴿

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allāh showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allāh says elsewhere:

﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾﴾

﴾Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴿ (18:109).

The words

﴿بِمِثْلِهِۦ﴾

﴾like it﴿ do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allāh.

﴿إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴾Verily, Allāh is All-Mighty, All-Wise.﴿

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴾The creation of you all and the resurrection of you all are only

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ
ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ إِنَّ
فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ
كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ
فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
﴿٣٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ
عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلْغَرُورُ ﴿٣٣﴾ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ
وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

سُورَةُ السَّجْدَة

as a single person.﴾ means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!*﴾ (36:82)

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾ (54:50).

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴾(79:13)

﴿إِنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿*Verily, Allāh is All-Hearer, All-Seer.*﴾ means, just as He hears all that they say, so He also sees all that they do, as if He is

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[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* (37:19).

hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allāh says:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾

﴾The creation of you all and the resurrection of you all are only as a single person.﴿

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾﴾

﴾29. See you not that Allāh merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.﴿

﴾30. That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴿

The Might and Power of Allāh

Allāh tells us that He

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ﴾

﴾merges the night into the day,﴿ meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴾and has subjected the sun and the moon, each running its course for a term appointed;﴿

It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the *Ḥadīth* of Abu Dharr, may Allāh be pleased with him, in the Two *Ṣaḥīḥs*, according to which the Messenger of Allāh ﷺ said:

«يَا أَبَا ذَرٍّ! أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

«*O Abu Dharr! Do you know where this sun goes?*» I (Abu Dharr) said: "Allāh and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«*It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came."*»[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon." Its chain of narration is *Ṣaḥīḥ*.

﴿وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*and that Allāh is All-Aware of what you do.*﴾ This is like the *Āyah*,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالْأَرْضِ﴾

﴿*Know you not that Allāh knows all that is in the heaven and the earth?*﴾ (22:70).

The meaning is that Allāh is the Creator Who knows all things, as He says:

﴿اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿*It is Allāh Who has created seven heavens and of the earth the like thereof*﴾ (65:12).

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَٰطِلُ﴾

﴿*That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood;*﴾

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on

[1] Al-Bukhāri no. 4803, Muslim no. 159.

Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allāh says:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾﴾

﴾That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴿

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

﴿أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى
ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾﴾

﴾31. See you not that the ships sail through the sea by Allāh's grace that He may show you of His signs? Verily, in this are signs for every patient, grateful (person).﴿

﴾32. And when waves cover them like shades, they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Āyāt are not denied except by every Khattār Kafūr.﴿

Allāh tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power. For if He did not give the water the strength to carry the ships, they would not sail. So he says:

﴿لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ﴾

﴾that He may show you of His signs﴿ meaning, by His power.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴾Verily, in this are signs for every patient, grateful.﴿

means, every person who bears difficulty with patience and

who gives thanks at times of ease. Then Allāh says:

﴿وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ﴾

﴾*And when waves cover them like shades,*﴿

meaning, like mountains or clouds,

﴿دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴾*they invoke Allāh, making their invocations for Him only.*﴿

This is like the *Āyah*,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ﴾

﴾*And when harm touches you upon the sea, those that you call upon vanish from you except Him*﴿ (17:67).

﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ﴾

﴾*And when they embark on a ship...*﴿ (29:65)

Then Allāh says:

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ﴾

﴾*But when He brings them safe to land, there are among them those that stop in between.*﴿

Mujāhid said, "This refers to the disbelievers - as if he interpreted the word *Muqtaṣid* to mean denier[1] as in the *Āyah*,

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

﴾*but when He brings them safely to land, behold, they give a share of their worship to others*﴿ (29:65).

﴿وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ﴾

﴾*And Our Āyāt are not denied except by every Khattār Kafūr.*﴿

Khattār means one who betrays or stabs in the back. This was the view of Mujāhid, Al-Ḥasan, Qatādah and Mālik, narrating from Zayd bin Aslam.[2] This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

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[1] Aṭ-Ṭabari 20:157.

[2] Aṭ-Ṭabari 20:157.

﴿كَفُورٍ﴾

﴿Kafūr﴾ means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن
وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلْغَرُورُ ﴿٣٣﴾﴾

﴿33. O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allāh is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.﴾

The Command to fear Allāh and remember the Day of Resurrection

Here Allāh warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

﴿لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ﴾

﴿*no father can avail aught for his son,*﴾ which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father – it will not be accepted from him. Then Allāh reminds them once again with the words:

﴿فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾

﴿*let not then this present life deceive you,*﴾

meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

﴿وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

﴿*nor let the chief deceiver deceive you about Allāh.*﴾

refers to the *Shayṭān*. This was the view of Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and Qatādah.[1] The *Shayṭān* makes

[1] Aṭ-Ṭabari 20:159.

promises to them and arouses in them false desires, but there is no substance to them, as Allāh says:

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴾He makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.﴿ (4:120).

Wahb bin Munabbih said: 'Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: 'Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?' He said: 'On the Day of Resurrection all matters will be settled, and Allāh's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.' " This was recorded by Ibn Abi Ḥātim.

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴾34. Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.﴿

The Knower of the Unseen is Allāh

These are the keys of the Unseen, whose knowledge Allāh alone has kept for Himself, and no one else knows them unless Allāh tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allāh.

﴿لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴾

﴾*None can reveal its time but He*﴿ (7:187).

Similarly, no one but Allāh knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

﴿وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾

﴾*and no person knows in what land he will die.*﴿

in his own land or elsewhere, in some other land. No one knows this. This *Āyah* is like the *Āyah*,

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

﴾*And with Him are the keys of the Unseen, none knows them but He.*﴿ (6:59)

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imām Aḥmad recorded that Buraydah said that he heard the Messenger of Allāh ﷺ say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾»

«*There are five things which no one knows except Allāh:* ﴾*Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.*﴿»[1]

[1] Aḥmad 5:353.

The chain of narrators for this *Ḥadīth* is *Ṣaḥīḥ*, although they did not recorded it.

The *Ḥadīth* of Ibn 'Umar

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾»

«*The Keys of the Unseen are five, which no one knows except Allāh: ﴾Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.*﴿»[1]

This was recorded only by Al-Bukhāri, which he narrated in the Book of the Rain Prayer in his *Ṣaḥīḥ*.[2] He also recorded it in his *Tafsīr* with a different chain of narrators, stating that 'Abdullāh bin 'Umar said, "The Prophet ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

«*The Keys of the Unseen are five.*»" Then he recited:

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

﴾*Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.*﴿[3]

This too was recorded only by Al-Bukhāri.

The *Ḥadīth* of Abu Hurayrah

In his *Tafsīr* of this *Āyah*, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ was standing before the people one day when a

[1] Aḥmad 2:24.
[2] *Fatḥ Al-Bāri* 2:609.
[3] *Fatḥ Al-Bāri* 8:373.

man came to him and said, 'O Messenger of Allāh, what is *Īmān*?' He said:

«الإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ»

«*Īmān is to believe in Allāh, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.*»

He said: 'O Messenger of Allāh, what is Islām?' He said:

«الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ»

«*Islām is to worship Allāh Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakāh, and to fast in Ramaḍān.*»

He said, 'O Messenger of Allāh, what is *Iḥsān*?' He said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*Iḥsān is to worship Allāh as if you see Him, and if you do not see Him, then He sees you.*»

He said, 'O Messenger of Allāh, when will the Hour come?' He said:

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾»

«*The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allāh: ﴾Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....﴿*»

Then the man went away, and the Prophet ﷺ said,

«رُدُّوهُ عَلَيَّ»

«*Bring him back to me.*» They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

«*That was Jibrīl who came to teach the people their religion.*»[1]

It was also recorded by Al-Bukhāri in the Book of Faith, and by Muslim with several chains of narration.[2] We have discussed this at the beginning of our commentary on Al-Bukhāri, where we mentioned at length some *Hadīths* narrated by the Commander of the faithful 'Umar bin Al-Khaṭṭāb. These were recorded only by Muslim.

﴿وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ﴾

﴾*and no person knows in what land he will die.*﴿

Qatādah said, "There are some things which Allāh has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾

﴾*Verily, Allāh, with Him is the knowledge of the Hour,*﴿

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

﴿وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴾*He sends down the rain,*﴿ and no one knows when rain will come, night or day.

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

﴾*and knows that which is in the wombs.*﴿ No one knows what is in the wombs, male or female, red or black, or what it is.

﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾

﴾*No person knows what he will earn tomorrow,*﴿

whether it will be good or bad. You do not know, O son of Ādam, when you will die. You might die tomorrow, you might

[1] *Fatḥ Al-Bāri* 8:373.

[2] *Fatḥ Al-Bāri* 1:140, Muslim 1:39.

be stricken by calamity tomorrow.

﴿وَمَا تَدْرِى نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

﴾and no person knows in what land he will die.﴿

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.[1] It says in the *Ḥadīth*:

«إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

«If Allāh wants to take a person's soul in a particular land, He will give him a reason to go there.»[2]

In *Al-Mu'jam Al-Kabīr*, Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Usāmah bin Zayd said, "The Messenger of Allāh ﷺ said:

«مَا جَعَلَ اللهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

«Allāh does not will that a person should die in a certain land but He gives him a reason to go there.»"[3]

This is the end of the *Tafsīr* of *Sūrah Luqmān*. Praise be to Allāh, the Lord of the worlds. Sufficient for us is Allāh and He is the Best Disposer of affairs.

[1] Aṭ-Ṭabari 20:160.
[2] Al-Ḥākim 1:42.
[3] Aṭ-Ṭabarāni 1:178.

The *Tafsīr* of *Sūrah Alif Lām Mīm As-Sajdah* (Chapter - 32)

Which was revealed in Makkah

The Virtues of *Sūrah Alif Lām Mīm As-Sajdah*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ ٱلۡعَٰلَمِينَ
٢ أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۚ بَلۡ هُوَ ٱلۡحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوۡمٗا
مَّآ أَتَىٰهُم مِّن نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَهۡتَدُونَ ٣ ٱللَّهُ
ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ
ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا شَفِيعٍۚ أَفَلَا
تَتَذَكَّرُونَ ٤ يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ يَعۡرُجُ
إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ سَنَةٖ مِّمَّا تَعُدُّونَ ٥ ذَٰلِكَ
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦ ٱلَّذِيٓ أَحۡسَنَ
كُلَّ شَيۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٖ ٧ ثُمَّ جَعَلَ
نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ
مِن رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا
مَّا تَشۡكُرُونَ ٩ وَقَالُوٓاْ أَءِذَا ضَلَلۡنَا فِي ٱلۡأَرۡضِ أَءِنَّا لَفِي
خَلۡقٖ جَدِيدِۭۚ بَلۡ هُم بِلِقَآءِ رَبِّهِمۡ كَٰفِرُونَ ١٠ ۞ قُلۡ يَتَوَفَّىٰكُم
مَّلَكُ ٱلۡمَوۡتِ ٱلَّذِي وُكِّلَ بِكُمۡ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١١

In the Book of the Friday prayer, Al-Bukhāri recorded that Abu Hurayrah said, "The Prophet ﷺ used to recite in *Fajr* on Fridays:

﴿الٓمٓ ١ تَنزِيلُ﴾

﴾*Alif Lām Mīm. The revelation of...*﴿, *As-Sajdah*, and

﴿هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ﴾

﴾*Has there not been over man...*﴿*Al-Insān* (76)."[1] This was also recorded by Muslim.[2]

Imām Aḥmad recorded that Jābir said, "The Prophet ﷺ would never sleep until he recited:

﴿الٓمٓ ١ تَنزِيلُ﴾

[1] *Fatḥ Al-Bāri* 2:438.

[2] Muslim 2:599.

﴾*Alif Lām Mīm. The revelation of...*﴿, *As-Sajdah*, and

﴾تَبَـٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴿

﴾*Blessed be He in Whose Hand is the dominion*﴿ Al-Mulk (67)."[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴾الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ
ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾﴿

﴾*1. Alif Lām Mīm.*﴿

﴾*2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.*﴿

﴾*3. Or say they: "He has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.*﴿

The Qur'ān is the Book of Allāh in which there is no Doubt

We discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴾تَنزِيلُ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ﴿

﴾*The revelation of the Book in which there is no doubt,*﴿

means, there is no doubt whatsoever that it has been revealed

﴾مِن رَّبِّ ٱلْعَـٰلَمِينَ﴿

﴾*from the Lord of all that exists.*﴿ Then Allāh tells us about the idolators:

﴾أَمْ يَقُولُونَ ٱفْتَرَىٰهُ﴿

﴾*Or say they: "He has fabricated it?"*﴿: they say, he has fabricated it, i.e., he has made it up by himself.

[1] Aḥmad 3:340.

﴿بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

﴿Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾

means, in order that they may follow the truth.

﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَا لَكُم
مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ۝ يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ
إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ
ٱلرَّحِيمُ ۝﴾

﴿4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?﴾

﴿5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.﴾

﴿6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.﴾

Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne – we have already discussed this matter elsewhere.[1]

﴿مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ﴾

﴿You have none, besides Him, as a protector or an intercessor﴾

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

﴿أَفَلَا تَتَذَكَّرُونَ﴾

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:54).

﴾*Will you not then remember?*﴿ – this is addressed to those who worship others apart from Him and put their trust in others besides Him – exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

﴾*He directs the command from the heavens to the earth; then it will go up to Him,*﴿

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the *Āyah*,

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ﴾

﴾*It is Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them,*﴿ (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allāh says:

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥ ذَٰلِكَ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ﴾

﴾*in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,*﴿

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

﴿ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَـٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۝٩﴾

﴾7. *Who made everything He has created good and He began the creation of man from clay.*﴿

﴾8. *Then He made his offspring from semen of despised water.*﴿

﴾9. *Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!*﴿

The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ﴾

﴾*Who made everything He has created good*﴿

means, "He created everything well and in a goodly fashion." When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَأَ خَلْقَ ٱلْإِنسَـٰنِ مِن طِينٍ﴾

﴾*and He began the creation of man from clay.*﴿ meaning, He created the father of mankind, Ādam, from clay.

﴿ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨﴾

﴾*Then He made his offspring from semen of despised water.*﴿

means, they reproduce in this fashion, from a *Nutfah* which comes from the loins of men and from between the ribs of women.

﴿ثُمَّ سَوَّىٰهُ﴾

﴾*Then He fashioned him in due proportion,*﴿

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ﴾

﴾*and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.*﴿

means, reason.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴾*Little is the thanks you give!*﴿ means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

﴿وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَـٰفِرُونَ ﴿١٠﴾ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾﴾

﴾*10. And they say: "When we are lost in the earth, shall we indeed be created anew?" Nay, but they deny the meeting with their Lord!*﴿

﴾*11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."*﴿

Refutation of Those Who think the Resurrection is unlikely to happen

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

﴿أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ﴾

﴾*When we are lost in the earth,*﴿

meaning, 'when our bodies have been scattered and have disintegrated and dispersed in the earth,'

﴿أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ﴾

﴾*shall we indeed be created anew?*﴿

means, 'after that, will we come back again?' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allāh says:

﴿بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَـٰفِرُونَ﴾

﴾*Nay, but they deny the meeting with their Lord!*﴿ Then Allāh says:

﴿قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ﴾

﴾*Say: "The angel of death, who is set over you, will take your*

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ
رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ
﴿١٢﴾ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ
مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾
فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ
وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ
بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ
عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا
لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ
جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟
فَمَأْوَىٰهُمُ ٱلنَّارُ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ
لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾

souls..."﴾

The apparent meaning of this *Āyah* is that the angel of death is a specific personality among the angels, as is also apparent from the *Ḥadīth* of Al-Barā' which we quoted in (our *Tafsīr* of) *Sūrah Ibrāhīm*.[1] In some reports he (the angel of death) is called 'Izrā'īl, which is well known. This is the view of Qatādah and others. The angel of death has helpers.[2] It was reported in the *Ḥadīth* that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."[3]

﴿ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

﴾*Then you shall be brought to your Lord.*﴿

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ
صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ

[1] See volume five, the *Tafsīr* of *Sūrah Ibrāhīm* (14:27).
[2] Aṭ-Ṭabari 20:175.
[3] Aṭ-Ṭabari 20:175.

جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾﴾

﴾12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴿

﴾13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴿

﴾14. Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.﴿

The Bad State in which the Idolators will be on the Day of Resurrection

Allāh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allāh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴾Our Lord! We have now seen and heard,﴿

meaning, 'now we hear what You say and we will obey You.' This is like the *Āyah*,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴾How clearly will they see and hear, the Day when they will appear before Us!﴿ (19:38).

And they will blame themselves when they enter the Fire, and will say:

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾﴾

﴾"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴿ [67:10]

Similarly, here they are described as saying:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا﴾

﴾*Our Lord! We have now seen and heard, so send us back*﴿ to the world,

﴾نَعْمَلْ صَـٰلِحًا إِنَّا مُوقِنُونَ﴿

﴾*that we will do righteous good deeds. Verily, we now believe with certainty.*﴿

means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allāh and would go against His Messengers, as He says:

﴾وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا﴿

﴾*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord,"*﴿ (6: 27)

And Allāh says here:

﴾وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا﴿

﴾*And if We had willed, surely We would have given every person his guidance,*﴿

This is like the *Āyah*,

﴾وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴿

﴾*And had your Lord willed, those on earth would have believed, all of them together*﴿ (10:99).

﴾وَلَـٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ﴿

﴾*but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.*﴿

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allāh and in His perfect Words from that.

﴾فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَآ﴿

﴾*Then taste because of your forgetting the meeting of this Day of yours.*﴿

means, it will be said to the people of Hell by way of rebuke:

'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

﴿إِنَّا نَسِينَٰكُمْ﴾

﴿*Surely, We too will forget you,*﴾ means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allāh's attention, and He makes the punishment fit the crime, as He says:

﴿ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

﴿*This Day We will forget you as you forgot the meeting of this Day of yours*﴾ (45:34).

﴿وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*so taste you the abiding torment for what you used to do.*﴾

i.e., because of your disbelief and rejection, as Allāh says in another *Āyah*:

﴿لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾﴾

﴿*Nothing cool shall they taste therein, nor any drink. Except Ḥamīm, and Ghassāq*﴾ until:

﴿فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

﴿*No increase shall We give you, except in torment*﴾ (78:24-30).

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾

﴿*15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.*﴾

﴿*16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.*﴾

﴿*17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.*﴾

The State of the People of Faith and Their Reward

Allāh states:

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا﴾

﴾*Only those believe in Our Āyāt,*﴿ means, who accept them as true,

﴿ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا﴾

﴾*who, when they are reminded of them, fall down prostrate,*﴿ means, they listen to them and obey them in word and deed.

﴿وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴾*and glorify the praises of their Lord, and they are not proud.*﴿ means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allāh says:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

﴾*Verily, those who scorn My worship, they will surely enter Hell in humiliation!*﴿ (40:60).

Then Allāh says:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴾*Their sides forsake their beds,*﴿ meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Ḥasan said that the *Āyah*

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴾*Their sides forsake their beds,*﴿ refers to voluntary night prayer.[1] Aḍ-Ḍaḥḥāk said, "It refers to *Salāt Al-'Ishā'* in congregation and *Salāt Al-Fajr* in congregation.

﴿يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

﴾*to invoke their Lord in fear and hope,*﴿ means, in fear of His punishment and in hope of His reward.

﴿وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴾*and they spend out of what We have bestowed on them.*﴿

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[1] Aṭ-Ṭabari 20:180.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Mu'ādh bin Jabal said, "I was with the Messenger of Allāh ﷺ on a journey one morning, walking near him. I said, 'O Prophet of Allāh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ، تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»

«*You have asked about something great, and it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish regular prayer, pay Zakāh, fast Ramaḍān and perform pilgrimage to the House.*»

Then he said:

«أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ»

«*Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.*»

Then he recited:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴾*Their sides forsake their beds,*﴿ until he reached

﴿جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴾*as a reward for what they used to do.*﴿

Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟»

«*Shall I not tell you of the greatest of all things and its pillars and pinnacle?*»

I said, 'Of course, O Messenger of Allāh.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ»

«*The greatest of all things is Islām, its pillars are the prayers*

and its pinnacle is Jihād for the sake of Allāh.»

Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكِ ذٰلِكَ كُلِّهِ؟»

«*Shall I not tell you the factor on which all of that depends?*»

I said, 'Of course, O Messenger of Allāh.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هٰذَا»

«*Restrain this.*» I said, 'O Messenger of Allāh, will we be accountable for what we say?' He said,

«ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ - أَوْ قَالَ: عَلَىٰ مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

«*May your mother be bereft of you, O Mu'ādh! Will the people be thrown into Hell* - (or he said) *on their faces - except because of what their tongues say?*»[1]

It was also recorded by At-Tirmidhi, An-Nasā'i and Ibn Mājah in their *Sunans*. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[2]

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

﴾*No person knows what is kept hidden for them of delights of eyes*﴿

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣri said, "If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Ḥātim. Al-Bukhāri quoted the *Āyah*:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

﴾*No person knows what is kept hidden for them of delights of eyes*﴿

[1] Aḥmad 5:231.

[2] *Tuḥfat Al-Aḥwadhi* 7:361, An-Nasā'ī in *Al-Kubrā* 6:428, Ibn Mājah 2:1314.

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ
أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ
بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ
هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ
﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ
بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾
قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

سُورَةُ الأَحْزَابِ — ترتيبها ٣٣ — آياتها ٧٣

Then he recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«قَالَ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

«*Allāh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."*»

Abu Hurayrah said: "Recite, if you wish:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

﴿*No person knows what is kept hidden for them of delights of eyes.*﴾[1]

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is *Hasan Sahih*."[2]

In another version of Al-Bukhāri:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا مِنْ بَلْهِ مَا أُطْلِعْتُمْ عَلَيْهِ»

«*"and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing."*»

It was also reported from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

[1] *Fath Al-Bāri* 8:375.

[2] Muslim 4:2174, *Tuhfat Al-Ahwadhi* 9:56.

«مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمْ لَا يَبْأَسْ، لَا تَبْلَىٰ ثِيَابُهُ، وَلَا يَفْنَىٰ شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ»

«*Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.*»

This was recorded by Muslim.[1]

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُۥنَ ۝١٨ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ۝١٩ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ۝٢٠ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ۝٢١ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ۝٢٢﴾

﴿*18. Is then he who is a believer like him who is rebellious? Not equal are they.*﴾

﴿*19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.*﴾

﴿*20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."*﴾

﴿*21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.*﴾

﴿*22. And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.*﴾

The Believer and the Rebellious are not equal

Allāh tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

[1] Aṭ-Ṭabari 20:186, Muslim 4:2181.

those who rebelled, disobeyed Him and rejected the Messengers sent by Allāh to them. This is like the *Āyāt*:

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾﴾

﴾*Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.*﴿ (45:21),

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

﴾*Shall We treat those who believe and do righteous good deeds as corruptors on earth? Or shall We treat those who have Taqwā as the wicked?*﴿ (38:28)

﴿لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ ٱلْجَنَّةِ ۚ﴾

﴾*Not equal are the dwellers of the Fire and the dwellers of the Paradise...*﴿ (59:20).

Allāh says:

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾﴾

﴾*Is then he who is a believer like him who is a rebellious? Not equal are they.*﴿

i.e., before Allāh on the Day of Resurrection. 'Aṭā' bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Ali bin Abi Ṭālib and 'Uqbah bin Abi Mu'īṭ.[1] Hence Allāh has judged between them when He said:

﴿أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴾

﴾*As for those who believe and do righteous good deeds,*﴿

meaning, their hearts believed in the signs of Allāh, and they did as the signs of Allāh dictate, i.e. righteous good deeds.

﴿فَلَهُمْ جَنَّـٰتُ ٱلْمَأْوَىٰ﴾

﴾*for them are Gardens of Abode*﴿ i.e., in which there are dwellings

[1] Aṭ-Ṭabari 20:188.

and houses and lofty apartments.

﴿نُزُلًا﴾

﴿*as an entertainment*﴾ means, something to welcome and honor a guest,

﴿بِمَا كَانُوا يَعْمَلُونَ ۝ وَأَمَّا الَّذِينَ فَسَقُوا﴾

﴿*for what they used to do. And as for those who rebel,*﴾

means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

﴿كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿*Every time they seek to get away therefrom, from anguish, they will be driven back therein*﴾ (22:22).

Al-Fuḍayl bin 'Iyāḍ said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ﴾

﴿*and it will be said to them: "Taste you the torment of the Fire which you used to deny."*﴾"

means, this will be said to them by way of rebuke and chastisement.

﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ﴾

﴿*And verily, We will make them taste of the near lighter torment prior to the greater torment,*﴾

Ibn 'Abbās said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him."[1] Something similar was also narrated from Ubayy bin Ka'b, Abu Al-'Āliyah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, 'Alqamah, 'Aṭiyah, Mujāhid, Qatādah, 'Abd Al-Karīm Al-Jazari and Khuṣayf.[2]

﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا﴾

[1] Aṭ-Ṭabari 20:189.

[2] Aṭ-Ṭabari 20:189, 190.

﴾And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom?﴿

means, there is no one who does more wrong than the one whom Allāh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatādah said: "Beware of turning away from the remembrance of Allāh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allāh says, warning the one who does that:

﴿إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ﴾

﴾Verily, We shall exact retribution from the criminals.﴿

meaning, 'We shall avenge Ourselves on those who do that in the strongest possible terms.'

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾

﴾23. And indeed We gave Mūsā the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.﴿

﴾24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.﴿

﴾25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴿

The Book of Mūsā and the Leadership of the Children of Israel

Allāh tells us that He gave the Book – the Tawrāh – to His servant and Messenger Mūsā, peace be upon him.

﴿فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

﴾So, be not you in doubt of meeting him.﴿

Qatādah said, "This refers to the Night of *Isrā'*,"[1] then he

[1] Aṭ-Ṭabari 20:193.

narrated that Abu Al-'Āliyah Ar-Riyāhi said, "The cousin of your Prophet, meaning Ibn 'Abbās, told me that the Messenger of Allāh ﷺ said:

«أُرِيتُ لَيْلَةَ أُسْرِيَ بِي مُوسَىٰ بْنَ عِمْرَانَ رَجُلًا آدَمَ طِوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَىٰ رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالدَّجَّالَ»

«*On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shanū'ah; and I saw 'Īsā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl.*»

Among the signs which Allāh showed him were:

﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

﴾*So, be not you in doubt of meeting him.*﴿ i.e., he saw Mūsā and met with him on the Night of *Isrā'*."[1]

﴿وَجَعَلْنَٰهُ﴾

﴾*And We made it*﴿ means, 'the Book which We gave to him,'

﴿هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ﴾

﴾*a guide to the Children of Israel.*﴿ This is similar to what Allāh says in *Sūrat Al-Isrā'*:

﴿وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾﴾

﴾*And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee."*﴿ (17:2)

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

﴾*And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.*﴿

means, because they were patient in adhering to the commands of Allāh and avoiding what He prohibited, and they

[1] Aṭ-Ṭabari 20:194.

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allāh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allāh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allāh says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا﴾

﴿*And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient*﴾

Qatādah and Sufyān said: "When they patiently shunned the temptations of this world." This was also the view of Al-Ḥasan bin Ṣāliḥ. Sufyān said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ
﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ﴾

﴿*And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.*﴾ (45:16-17).

And He says here:

﴿إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾

﴿*Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.*﴾

meaning, with regard to beliefs and actions.

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا
تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴾

﴿*26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then*

listen?﴾

﴾27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?﴾

Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

﴿هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾﴾

﴾Can you find a single one of them or hear even a whisper of them?﴾ (19:98). Allāh says:

﴿يَمْشُونَ فِى مَسَـٰكِنِهِمْ﴾

﴾in whose dwellings they do walk about﴾ meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone –

﴿كَأَن لَّمْ يَغْنَوْا فِيهَآ﴾

﴾As if they had never lived there﴾ (11:68)

This is like the *Āyāt*:

﴿فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟﴾

﴾These are their houses in utter ruin, for they did wrong﴾ (27:52).

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ﴾

﴾And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land﴾ until:

﴿وَلَـٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾﴾

﴾*but it is the hearts which are in the breasts that grow blind.*﴿ (22:45-46)

Allāh says here:

﴾إِنَّ فِى ذَٰلِكَ لَأَيَـٰتٍ﴿

﴾*Verily, therein indeed are signs.*﴿ meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

﴾أَفَلَا يَسْمَعُونَ﴿

﴾*Would they not then listen?*﴿ means, to the stories of those who came before and what happened to them.

The Revival of the Earth with Water is Proof of the Resurrection to come

﴾أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ﴿

﴾*Have they not seen how We drive water to the dry land*﴿

Here Allāh explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allāh says:

﴾إِلَى ٱلْأَرْضِ ٱلْجُرُزِ﴿

﴾*to the dry land*﴿ which means the land where nothing grows, as in the *Āyah*,

﴾وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾﴿

﴾*And verily, We shall make all that is on it a bare dry soil.*﴿ (18:8)

i.e., barren land where nothing grows. Allāh says here:

﴾أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَـٰمُهُمْ وَأَنفُسُهُمْ
أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴿

﴾*Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing*

food for their cattle and themselves? Will they not then see?﴾

This is like the *Āyah*,

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ۝٢٤ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ۝٢٥﴾

﴾*Then let man look at his food: We pour forth water in abundance.*﴿ (80:24-25).

Allāh says here:

﴿أَفَلَا يُبْصِرُونَ﴾

﴾*Will they not then see?*﴿

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ۝٢٨ قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ۝٢٩ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ۝٣٠﴾

﴾*28. They say: "When will this Fatḥ be, if you are telling the truth?"*﴿

﴾*29. Say: "On the Day of Al-Fatḥ, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."*﴿

﴾*30. So turn aside from them and await, verily, they (too) are awaiting.*﴿

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ﴾

﴾*They say: "When will this Fatḥ be..."*﴿ meaning, 'when will you prevail over us, O Muḥammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

﴿قُلْ يَوْمَ ٱلْفَتْحِ﴾

﴾*Say: "On the Day of Al-Fatḥ..."*﴿ meaning, 'when the wrath

and punishment of Allāh befall you, in this world and the next,'

﴿لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمْ وَلَا هُمْ يُنظَرُونَ﴾

﴾*no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.*﴿

This is like the *Āyah*,

﴿فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ﴾

﴾*Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...*﴿ (40:83-85)

Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allāh ﷺ accepted the Islām of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this *Āyah* was the conquest of Makkah, he would not have accepted their Islām, because Allāh says:

﴿قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾﴾

﴾*Say: "On the Day of Al-Fatḥ, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."*﴿

What is meant by *Al-Fatḥ* here is Judgement, as in the *Āyāt*:

﴿فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا﴾

﴾*[Nūḥ said:] So Aftaḥ (judge) between me and them*﴿ (26:118). and:

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ﴾

﴾*Say: "Our Lord will assemble us all together, then He will judge between us with truth"*﴿ (34:26).

﴿وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾﴾

﴾*And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.*﴿ (14:15)

﴿وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟﴾

﴾*although aforetime they had invoked Allāh to pass judgement*

over those who disbelieved﴾ (2:89)

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ﴾

﴿*If you ask for a judgement, now has the judgement come unto you*﴾ (8:19).

Then Allāh says:

﴿فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾﴾

﴿*So turn aside from them and await, verily, they (too) are awaiting.*﴾

meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the *Āyah*,

﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَٰهَ إِلَّا هُوَ﴾

﴿*Follow what has been revealed to you from your Lord, there is no God but Him.*﴾ (6:106)

'Wait until Allāh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

﴿إِنَّهُم مُّنتَظِرُونَ﴾

﴿*verily, they (too) are awaiting.*﴾ means, 'you are waiting, and they are waiting and plotting against you,'

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾﴾

﴿*Or do they say: "A poet! We await for him some calamity by time!"*﴾ (52:30).

'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allāh's punishment will come upon them.' Sufficient unto us is Allāh, and He is the Best Disposer of affairs.

This is the end of the *Tafsīr* of *Sūrat As-Sajdah*.

The *Tafsīr* of *Sūrat Al-Aḥzāb* (Chapter - 33)

Which was revealed in Al-Madīnah

الجزء الحادي والعشرون ٤١٨ سورة الأحزاب

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ إِنَّ ٱللَّهَ
كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن
رَّبِّكَ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى ٱللَّهِ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى
جَوْفِهِۦ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ
وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ وَٱللَّهُ
يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ ٱدْعُوهُمْ لِءَابَآئِهِمْ
هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ
فِى ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم
بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
﴿٥﴾ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ
وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ
مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم
مَّعْرُوفًا كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ
ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ إِنَّ ٱللَّهَ
كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَٱتَّبِعْ
مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ إِنَّ
ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾
وَتَوَكَّلْ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ
وَكِيلًا ﴿٣﴾﴾

﴾*1. O Prophet! Have Taqwā of Allāh, and obey not the disbelievers and the hypocrites. Verily, Allāh is Ever All-Knower, All-Wise.*﴿

﴾*2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.*﴿

﴾*3. And put your trust in Allāh, and sufficient is Allāh as a Trustee.*﴿

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him

Here Allāh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Ṭalq bin Ḥabīb said: "*Taqwā* means obeying Allāh in the light of the guidance of Allāh and in hope of earning the reward of Allāh, and refraining from disobeying Allāh in the light of the guidance of Allāh and fearing the punishment of Allāh."

﴿وَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَٱلْمُنَـٰفِقِينَ﴾

﴾and obey not the disbelievers and the hypocrites.﴿

means, do not listen to what they say and do not consult them.

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴾Verily, Allāh is Ever All-Knower, All-Wise﴿

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allāh says:

﴿وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ﴾

﴾And follow that which is revealed to you from your Lord.﴿

meaning, of the Qur'ān and Sunnah.

﴿إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴾Verily, Allāh is Well-Acquainted with what you do.﴿

means, nothing at all is hidden from Him, and put your trust in Allāh, i.e., in all your affairs and situations.

﴿وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

﴾and sufficient is Allāh as a Wakīl.﴿ means, sufficient is He as a *Trustee* for the one who puts his trust in Him and turns to Him.

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّـٰٓـِٔى تُظَـٰهِرُونَ مِنْهُنَّ أُمَّهَـٰتِكُمْ ۚ

وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

﴾4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the way.﴿

﴾5. Call them by their fathers, that is more just with Allāh. But if you know not their father's, your brothers in faith and Mawālīkum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴿

Abolition of Adoption

Before Allāh discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of *Ẓihār* to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allāh says:

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ﴾

﴾Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...﴿

This is like the *Āyah*:

﴿مَّا هُنَّ أُمَّهَٰتِهِمْ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ﴾

﴾They cannot be their mothers. None can be their mothers except those who gave them birth﴿ (58:2).

﴿وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ﴾

﴾*nor has He made your adopted sons your real sons.*﴿

This was revealed concerning Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allāh wanted to put an end to this naming and attribution, as He said:

﴿وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ﴾

﴾*nor has He made your adopted sons your real sons.*﴿

This is similar to the *Āyah* later in this *Sūrah*:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾﴾

﴾*Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.*﴿ (33:40).

And Allāh says here:

﴿ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ﴾

﴾*That is but your saying with your mouths.*﴿ meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

﴿وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ﴾

﴾*But Allāh says the truth, and He guides to the way.*﴿

Saʿīd bin Jubayr said:

﴿يَقُولُ ٱلْحَقَّ﴾

﴾*But Allāh says the truth,*﴿ means, justice. Qatādah said:

﴿وَهُوَ يَهْدِى ٱلسَّبِيلَ﴾

﴾*and He guides to the way*﴿ means, the straight path.

Imām Aḥmad said that Ḥasan told them that Zuhayr told them from Qābūs, meaning Ibn Abi Ẓibyān, that his father told him: "I said to Ibn 'Abbās, 'Do you know the *Āyah*,

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾

﴾*Allāh has not made for any man two hearts inside his body.*﴿

What does this mean?' He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, 'Do you not see that he has two hearts, one heart with you and another with them?' Then Allāh revealed the words:

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾

﴾*Allāh has not made for any man two hearts inside his body.*﴿"[1]

This was also narrated by At-Tirmidhi, who said, "It is a *Ḥasan Ḥadīth*".[2] It was also narrated by Ibn Jarīr and Ibn Abi Ḥātim from the *Ḥadīth* of Zuhayr.[3]

An Adopted Child should be named after His Real Father

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

﴾*Call them (adopted sons) by their fathers, that is more just with Allāh.*﴿

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhāri (may Allāh have mercy on him) narrated that 'Abdullāh bin 'Umar said: "Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur'ān were revealed:

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

﴾*Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.*﴿"[4]

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[1] Aḥmad 1:267.

[2] *Tuḥfat Al-Aḥwadhi* 9:58.

[3] Aḥmad, no. 2410 and Aṭ-Ṭabari 20:204. Most of the scholars of *Ḥadīth* consider the chain of narrators for this text to be defective.

[4] *Fatḥ Al-Bāri* 8:377.

This was also narrated by Muslim, At-Tirmidhi and An-Nasā'i.[1] They used to deal with them as sons in every respect, including being alone with them as *Mahrams* and so on. Hence Sahlah bint Suhayl, the wife of Abu Ḥudhayfah, may Allāh be pleased with them both, said: "O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Ḥudhayfah does not like that. The Prophet ﷺ said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

«*Breastfeed him and he will become your Maḥram.*»"[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, the divorced wife of Zayd bin Ḥārithah, may Allāh be pleased with him, Allāh said:

﴿لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا﴾

﴿*So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them*﴾ (33:37).

And Allāh says in *Āyāt At-Taḥrīm*:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

﴿*The wives of your sons from your own loins*﴾ (4:23).

The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of *Sharī'ah*, because the Prophet ﷺ said in the Two *Ṣaḥīḥs*:

«حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ»

«*Suckling makes unlawful as lineage does.*»[3]

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[1] Muslim 4:1884, *Tuḥfat Al-Aḥwadhi* 9:72, An-Nasā'ī 6:429.

[2] Muslim 2:1076. The meaning, as An-Nawawi quoted from Qāḍī 'Iyāḍ, is that she was to express her milk, and he would drink it without having touched her.

[3] *Al-Fatḥ* 8:392, Muslim 2:1069.

As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this *Āyah*, as is indicated by the report recorded by Imām Aḥmad and the *Sunan* compilers - apart from At-Tirmidhi - from Ibn 'Abbās, may Allāh be pleased with him, who said: "We young boys of Banu 'Abd Al-Muṭṭalib came to the Messenger of Allāh ﷺ at the *Jamarāt*; he slapped us on the thigh and said,

«[أُبَيْنِيَّ] لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»

«*O my sons, do not stone the Jamarah until the sun has risen.*»[1]

This was during the Farewell Pilgrimage in 10 AH.

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ﴾

﴿*Call them by their fathers.*﴾ This is concerning Zayd bin Ḥārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In *Ṣaḥīḥ Muslim* it is reported that Anas bin Mālik, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«يَابُنَيَّ»

«*O my son.*»"[2] It was also reported by Abu Dāwud and At-Tirmidhi.[3]

﴿فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾

﴿*But if you know not their father's then they are your brothers in the religion and Mawālīkum (your freed servants).*﴾

Here Allāh commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his *'Umrat Al-Qadā'*, [4] the daughter of Ḥamzah, may Allah

[1] Aḥmad 1:234, Abu Dāwud 2:480, An-Nasā'ī 5:271, Ibn Mājah 2:1007

[2] Muslim 3:1693.

[3] Abu Dāwud 5:247, *Tuḥfat Al-Aḥwadhi* 8:120.

[4] This was the *'Umrah* performed by the Prophet ﷺ in the year following Al-Ḥudaybiyah (6 H) when he had been prevented from performing *'Umrah* as he had intended.

be pleased with her, started following him, calling, "O uncle, O uncle!" 'Ali took her and said to Fāṭimah, may Allāh be pleased with her, "Take care of your uncle's daughter," so she picked her up. 'Ali, Zayd and Ja'far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. 'Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the daughter of my brother." Ja'far bin Abi Ṭālib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā' bint 'Umays." The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الأُمِّ»

«*The maternal aunt has the same status as the mother.*»

He ﷺ said to 'Ali, may Allāh be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

«*You belong to me and I belong to you.*»

He ﷺ said to Ja'far, may Allāh be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

«*You resemble me both in your looks and in your attitude.*»

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«*You are our brother and our freed servant.*»[1]

This *Ḥadīth* contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«*You are our brother and our freed servant.*» is as Allāh says in this *Āyah*:

﴿فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾

[1] *Fatḥ Al-Bāri* 7:570.

﴾your brothers in faith and your freed servants.﴿

Then Allāh says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ﴾

﴾And there is no sin on you concerning that in which you made a mistake,﴿

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allāh will not attach any sin to this mistake. This is like the *Āyah* in which Allāh commands His servants to say:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴾Our Lord! Punish us not if we forget or fall into error﴿ (2:286).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ»

«Allāh says, "Certainly I did (so)."»[1]

In *Ṣaḥīḥ Al-Bukhāri*, it was recorded that 'Amr bin Al-'Āṣ, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنِ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

«If the judge makes Ijtihād and reaches the right decision, he will have two rewards; if he makes Ijtihād and reaches the wrong decision, he will have one reward.»[2]

In another *Ḥadīth*:

«إِنَّ اللهَ تَعَالَى رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ»

«Allāh will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.»[3]

And Allāh says here:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

[1] Muslim 1:116.

[2] *Fatḥ Al-Bāri* 13:330. *Ijtihād* means "struggles."

[3] *Tuḥfat Al-Aḥwadhi* 1:659.

﴾*And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

﴿لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

﴾*Allāh will not call you to account for that which is unintentional in your oaths*﴿ (2:225).

Imām Aḥmad narrated from Ibn 'Abbās that 'Umar said: "Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the *Āyah* of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died." Then he said, "We also used to recite, 'Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allāh ﷺ said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللهِ، فَقُولُوا: عَبْدُهُ وَرَسُولُهُ»

«*Do not exaggerate in praising me as 'Īsā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, "He is His servant and Messenger."*»

Or Ma'mar may have said:

«كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

«*As the Christians praised the son of Maryam.*»[1]

This was also narrated in another *Ḥadīth*:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْاسْتِسْقَاءُ بِالنُّجُومِ»

«*Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.*»[2]

[1] Aḥmad 1:47.

[2] Muslim No. 934, Aḥmad 5:342

﴿ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَـٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى
كِتَـٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَـٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ
فِى ٱلْكِتَـٰبِ مَسْطُورًا ﴿٦﴾﴾

﴾6. *The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn, except that you do kindness to those brothers. This has been written in the Book.*﴿

Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allāh tells us how His Messenger ﷺ is merciful and sincere towards his *Ummah*, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾﴾

﴾*But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.*﴿ (4:65)

In the *Ṣaḥīḥ* it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ
وَالنَّاسِ أَجْمَعِينَ»

«*By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.*»[1]

It was also reported in the *Ṣaḥīḥ* that 'Umar, may Allāh be pleased with him, said: "O Messenger of Allāh, by Allāh, you are dearer to me than everything except myself." He ﷺ said,

«لَا، يَا عُمَرُ! حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

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[1] *Fatḥ Al-Bāri* 1:75.

«*No, O 'Umar, not until I am dearer to you than yourself.*»

'Umar said: "O Messenger of Allāh, by Allāh, now you are dearer to me than everything, even myself." He ﷺ said,

«الآنَ يَاعُمَرُ»

«*Now, O 'Umar [you have got it right].*»[1]

Allāh says in this *Āyah*:

﴿ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

﴾*The Prophet is closer to the believers than themselves,*﴿

Concerning this *Āyah*, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

«*There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish:* ﴾*The Prophet is closer to the believers than themselves.*﴿

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عُصْبَتُهُ مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.»

This was recorded only by Al-Bukhāri, and he also recorded it in the Book of Loans.[2]

﴿وَأَزْوَٰجُهُۥٓ أُمَّهَـٰتُهُمْ﴾

﴾*and his wives are their mothers.*﴿ means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

﴿وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَـٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَـٰجِرِينَ﴾

[1] *Fath Al-Bāri* 11:532.

[2] *Fath Al-Bāri* 8:376, 5:75.

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾
لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا
﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ
وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟
زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ
مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ وَيَسْتَـْٔذِنُ فَرِيقٌ
مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا
فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ
لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟
ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾

﴾*And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn,*﴿ This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn 'Abbās and others said: "A Muhājir would inherit from an Anṣāri even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allāh ﷺ."[1]

This was also stated by Sa'īd bin Jubayr and others among scholars of the earlier and later generations.

﴿إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا﴾

﴾*except that you do kindness to those brothers.*﴿

means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

﴿كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا﴾

﴾*This has been written in the Book.*﴿ This ruling, which is that those who are blood relatives have closer personal ties to one

[1] Al-Bukhāri nos. 2292, 4580, 6747.

another, is a ruling which Allāh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujāhid and others. (This is the case) even though Allāh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا
مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾ لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾﴾

﴾7. And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam. We took from them a strong covenant.﴿

﴾8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴿

The Covenant of the Prophets

Allāh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allāh and convey His Message, and to cooperate and support one another, as Allāh says:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ
لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ
فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾﴾

﴾And when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree, and will you take up My covenant?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴿ (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'ān, Allāh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this *Āyah* and in the *Āyah*:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ﴾

﴾He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it.﴿ (42:13)

This is the covenant which Allāh took from them, as He says:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ﴾

﴾And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam.﴿

This *Āyah* begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn 'Abbās said: "The strong covenant is *Al-'Ahd* (the covenant).[1]

﴿لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْ﴾

﴾That He may ask the truthful about their truth.﴿

Mujāhid said: "This refers to, those who convey the Message from the Messengers."[2]

﴿وَأَعَدَّ لِلْكَـٰفِرِينَ﴾

﴾And He has prepared for the disbelievers﴿ i.e., among their nations,

﴿عَذَابًا أَلِيمًا﴾

﴾a painful torment.﴿ i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

[1] Aṭ-Ṭabari 20:213.

[2] Al-Tabari 20:214.

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

﴿لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴾

﴾Indeed, the Messengers of our Lord did come with the truth.﴿ (7:43)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱذْكُرُوا نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ
زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾﴾

﴾9. O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.﴿

﴾10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴿

The Campaign of the Confederates (*Al-Aḥzāb*)

Allāh tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Naḍīr, whom the Messenger of Allāh ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Ḥuqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabī', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghaṭafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghaṭafān were led by 'Uyaynah bin Ḥiṣn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allāh ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (*Khandaq*) around Al-Madīnah from the east. This was on the advice of Salmān Al-Farisi, may Allāh be pleased with him. So the Muslims did this, working hard, and the Messenger of Allāh ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madīnah, as Allāh says:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾

﴾*When they came upon you from above you and from below you,*﴿

The Messenger of Allāh ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayẓah, who were a group among the Jews, had a fortress in the south-east of Al-Madīnah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Ḥuyay bin Akhtab An-Naḍari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh ﷺ. The crisis deepened and things got worse, as Allāh says:

﴿هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾

﴾*There, the believers were tried and shaken with a mighty shaking.*﴿ [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd Al-'Āmiri, who was one of the most famous and bravest horsemen of the *Jāhiliyyah*, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allāh ﷺ called for the Muslim cavalry, and it was said that no one came forward.

Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا﴾

﴾*O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces*﴿

Mujāhid said: "This was the easterly wind." This view is supported by another *Ḥadīth*:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

«*I was given victory by the easterly wind, and 'Ād were destroyed by the westerly wind.*»[1]

﴿وَجُنُودًا لَّمْ تَرَوْهَا﴾

﴾*and forces that you saw not.*﴿ This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allāh cast fear and terror into their hearts.

In his *Ṣaḥīḥ*, Muslim recorded that Ibrāhīm At-Taymi said that his father said: "We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Ḥudhayfah said to him: 'Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِي يَوْمَ الْقِيَامَةِ»

[1] *Fatḥ Al-Bāri* 2:604.

«Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection.»

None of us answered him, and he repeated it a second and a third time. Then he ﷺ said:

«يَاحُذَيْفَةُ! قُمْ فَأْتِنَا بِخَبَرِ مِنَ الْقَوْمِ»

«O Ḥudhayfah, get up and bring us news of the people.»

When he called me by name, I had no choice but to get up. He said,

«ائْتِنِي بِخَبَرِ الْقَوْمِ وَلَاتَذْعَرْهُمْ عَلَيَّ»

«Bring us news of the people, but do not alarm them.»

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

«وَلَاتَذْعَرْهُمْ عَلَيَّ»

«Do not alarm them.»

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

«قُمْ يَانَوْمَانُ»

«Get up, O sleepy one!»'"[1]

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ﴾

﴾*When they came upon you from above you*﴿ refers to the Confederates,

﴿وَمِنْ أَسْفَلَ مِنكُمْ﴾

﴾*and from below you.*﴿ We have already noted the report from Abu Ḥudhayfah that these were Banu Qurayẓah.

[1] Muslim 3:1414.

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾

﴾and when the eyes grew wild and the hearts reached to the throats,﴿

means, from intense fear and terror.

﴿وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

﴾and you were harboring doubts about Allāh.﴿

Ibn Jarīr said: "Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen." Muḥammad bin Isḥāq said concerning the *Āyah*:

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

﴾when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴿

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu'attib bin Qushayr, the brother of Banu 'Amr bin 'Awf said: 'Muḥammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'"[1] Al-Ḥasan said concerning the *Āyah*:

﴿وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

﴾and you were harboring doubts about Allāh.﴿

"There were different kinds of thoughts; the hypocrites thought that Muḥammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it."[2] Ibn Abi Ḥātim recorded that Abu Sa'īd, may Allāh be pleased with him, said: "On the day of Al-Khandaq, we said: 'O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?' He ﷺ said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

[1] Ibn Hishām 1:522.

[2] Aṭ-Ṭabari 20:221.

«*Yes, say: O Allāh, cover our weak points and calm our fears.*»
Then [Allāh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imām Aḥmad bin Ḥanbal from Abu 'Āmir Al-'Aqadi.[1]

﴿هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟
وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

﴾*11. There, the believers were tried and shaken with a mighty shaking.*﴿

﴾*12. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"*﴿

﴾*13. And when a party of them said: "O people of Yathrib! There is no postition for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.*﴿

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allāh tells us what happened when the Confederates surrounded Al-Madīnah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allāh ﷺ in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

﴿وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾﴾

﴾*And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"*﴿

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith

[1] Aḥmad 3:3.

and the difficulty of the situation. And other people said, as Allāh tells us:

﴿وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ﴾

﴿And when a party of them said: "O people of Yathrib..."﴾ meaning Al-Madīnah, as it was reported in the *Ṣaḥīḥ*:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ وَهَلِي أَنَّهَا هَجَرُ فَإِذَا هِيَ يَثْرِبُ»

«I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.»[1]

According to another narration:

«الْمَدِينَةُ»

«Al-Madīnah.» It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-'Amālīq whose name was Yathrib bin 'Ubayd bin Mahlāyīl bin 'Awṣ bin 'Amlāq bin Lāwudh bin Iram bin Sām bin Nūḥ. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, 'It is given eleven names in the Tawrāh: Al-Madīnah, Ṭābah, Ṭayyibah, Al-Miskīnah, Al-Jābirah, Al-Muḥibbah, Al-Maḥbūbah, Al-Qāṣimah, Al-Majbūrah, Al-'Adhrā' and Al-Marḥūmah.'"

﴿لَا مُقَامَ لَكُمْ﴾

﴿There is no position for you.﴾ means, 'here, with the Prophet ﷺ, you cannot stand guard,'

﴿فَٱرْجِعُوا۟﴾

﴿Therefore go back﴾ means, 'to your houses and dwellings'.

﴿وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ﴾

﴿And a band of them ask for permission of the Prophet﴾

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "These were Banu Ḥārithah, who said, 'We fear for our homes, that they may be robbed.'"[2] This was also stated

[1] *Fatḥ Al-Bāri* 12:439.

[2] Aṭ-Ṭabari 20:226.

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا
لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ
ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ
لَمْ يَذْهَبُوا۟ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ
فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ وَلَوْ كَانُوا۟ فِيكُم
مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾
وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ
وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

by others. Ibn Isḥāq mentioned that the one who said this was 'Awṣ bin Qayẓi.[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

﴿وَمَا هِىَ بِعَوْرَةٍ﴾

﴿*And they lay not open.*﴾ meaning, it is not as they claim.

﴿إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿*They but wished to flee.*﴾ means, they wanted to run away from the battlefield.

﴿وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ
كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ
ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى
يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿١٧﴾﴾

﴿*14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.*﴾

﴿*15. And indeed they had already made a covenant with Allāh*

[1] Aṭ-Ṭabari 20:225.

not to turn their backs, and a covenant with Allāh must be answered for.﴾

﴿16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"﴾

﴿17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

Allāh tells us about those who said:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿"Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

If the enemy had entered upon them from every side of Al-Madīnah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, 'Abdur-Raḥmān bin Zayd and Ibn Jarīr.[1] This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

﴿وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا﴾

﴿and a covenant with Allāh must be answered for.﴾

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

﴿وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا﴾

﴿and then you will enjoy no more than a little while!﴾

meaning, 'after you run away and flee from battle.'

﴿قُلْ مَتَـٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ﴾

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[1] Aṭ-Ṭabari 20:227.

﴾*Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā"*﴿ (4:77).

Then Allāh says:

﴿قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن
دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴾*Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.*﴿

meaning, they have no one else except Allāh to respond to their cries.

﴿قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾
أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ
فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ
أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾﴾

﴾*18. Allāh already knows those among you who keep back (men) from fighting (in Allāh's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,*﴿

﴾*19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.*﴿

Allāh tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

﴿هَلُمَّ إِلَيْنَا﴾

﴾*Come here towards us,*﴿ meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

﴿وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ﴾

﴾they come not to the battle except a little, being miserly towards you.﴿

i.e., 'they are mean and have no love or mercy towards you.' As-Suddī said:

﴾أَشِحَّةً عَلَيْكُمْ﴿

﴾Being miserly towards you.﴿ means, with the booty.

﴾فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ﴿

﴾Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;﴿

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴾فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ﴿

﴾but when the fear departs, they will smite you with sharp tongues,﴿

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn 'Abbās, may Allāh be pleased with him, said:

﴾سَلَقُوكُم﴿

﴾they will smite you﴿ means, "they will start to talk about you."[1] Qatādah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth."[2] They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allāh says:

﴾أُوْلَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴿

﴾Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴿

[1] Aṭ-Ṭabari 20:232.

[2] Aṭ-Ṭabari 20:232.

﴿يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ
يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾﴾

﴾20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.﴿

This is another aspect of their abhorrent attribute of cowardice and fear:

﴿يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ﴾

﴾They think that the Confederates have not yet withdrawn;﴿

and that they are still close by and will return.

﴿وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ﴾

﴾and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;﴿

means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madīnah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

﴿وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا﴾

﴾and if they were to be among you, they would not fight but little.﴿

means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allāh knows best about them.

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ
كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا
زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ﴿٢٢﴾﴾

﴾21. Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴿

﴿22. *And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.*﴾

The Command to follow the Messenger ﷺ

This *Āyah* is an important principle, to follow the Messenger of Allāh ﷺ in all his words, and deeds, etc. Hence Allāh commanded the people to take the Prophet ﷺ as an example on the day of *Al-Aḥzāb*, with regard to patience, guarding, striving and waiting for Allāh to provide the way out; may the peace and blessings of Allāh be upon him forever, until the Day of Judgement. Allāh says to those who were anxious and impatient and were shaken by feelings of panic on the day of *Al-Aḥzāb*:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿*Indeed in the Messenger of Allāh you have a good example to follow*﴾

meaning, 'why do you not take him ﷺ as an example and follow his lead?' Allāh says:

﴿لِّمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

﴿*for him who hopes in Allāh and the Last Day, and remembers Allāh much.*﴾

The Attitude of the Believers towards the Confederates

Then Allāh tells us about His believing servants who believed Allāh's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ وَصَدَقَ ٱللَّهُ وَرَسُولُهُ﴾

﴿*And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth."*﴾

Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said: "They mean what Allāh said in *Sūrat Al-Baqarah*:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن
قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ
ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ
كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ
أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ
سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾
يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ
لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

﴾Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴿(2:214)[1] meaning, 'this is the trial and test that Allāh and His Messenger promised us would be followed by the help and victory of Allāh that is near.' Allāh says:

﴿وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ﴾

﴾and Allāh and His Messenger had spoken the truth.﴿

﴿وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا﴾

﴾And it only added to their faith and to their submissiveness.﴿

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhāri,

[1] Aṭ-Ṭabari 20:236.

praise be to Allāh.

﴿وَمَا زَادَهُمْ﴾

﴿*And it only added*﴾ means, at that time of stress and difficulty

﴿إِلَّآ إِيمَـٰنًا﴾

﴿*to their faith*﴾ in Allāh,

﴿وَتَسْلِيمًا﴾

﴿*and to their submissiveness.*﴾ means their submission to His commands and their obedience to His Messenger ﷺ.

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾﴾

﴿*23. Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.*﴾

﴿*24. That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allāh

When Allāh mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

﴿صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾

﴿*[they] have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah;*﴾

Some of them said: "Met their appointed time (i.e., death)." Al-Bukhāri said, "Their covenant, and refers back to the beginning of the *Āyah*."[1]

[1] *Fatḥ Al-Bāri* 8:377.

﴿وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

﴾and some of them are still waiting, but they have never changed in the least.﴿

means, they have never changed or broken their covenant with Allāh.

Al-Bukhāri recorded that Zayd bin Thābit said: "When we wrote down the *Muṣḥaf*, an *Āyah* from *Sūrat Al-Aḥzāb* was missing, which I used to hear the Messenger of Allāh ﷺ reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣāri, may Allāh be pleased with him, whose testimony the Messenger of Allāh ﷺ counted as equal to that of two other men. (The *Āyah* in question was:)

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴾Among the believers are men who have been true to their covenant with Allāh;﴿"[1]

This was recorded by Al-Bukhāri but not by Muslim, It was also recorded by Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'ī in the chapters on *Tafsīr* in their *Sunans*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allāh be pleased with him, said: "We think that this *Āyah* was revealed concerning Anas bin An-Naḍr, may Allāh be pleased with him:

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴾Among the believers are men who have been true to their covenant with Allāh.﴿"[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imām Aḥmad recorded that Anas said: "My paternal uncle Anas bin Al-Naḍr, may Allāh be pleased with him, after whom I was named, was not present with this Messenger of Allāh ﷺ at Badr, and this distressed him. He said: 'The first battle at

[1] *Fatḥ Al-Bāri* 8:377.

[2] Aḥmad 5:188, *Tuḥfat Al-Aḥwadhi* 8:520, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] *Fatḥ Al-Bāri* 8:377.

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uḥud, where he met Sa'd bin Mu'ādh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, 'O Abu 'Amr! Where are you going?' He replied, 'I long for the fragrance of Paradise and I have found it near the mountain of Uḥud.' He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, 'I only recognized my brother by his fingertips.' Then this *Āyah* was revealed:

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾﴾

﴾Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.﴿

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them."[1]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.[2]

Ibn Jarīr narrated that Mūsā bin Ṭalḥah said: "Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, stood up and said, 'I heard the Messenger of Allāh ﷺ say:

«طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ»

«*Ṭalḥah is one of those who have fulfilled their Naḥbah.*»'"[3]

Mujāhid said concerning the *Āyah*:

﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ﴾

﴾of them some have fulfilled their Naḥbah;﴿

[1] Aḥmad 3:194

[2] Muslim 3:1512, *Tuḥfat Al-Aḥwadhi* 9:60, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] At-Tirmidhi no. 3432, 3433.

"Their covenant,

﴿وَمِنْهُم مَّن يَنتَظِرُ﴾

﴾*and some of them are still waiting*﴿ they are waiting for battle so that they can do well."[1] Al-Ḥasan said:

﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾

﴾*of them some have fulfilled their Naḥbah;*﴿ "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least."[2] This was also the view of Qatādah and Ibn Zayd. Some of them said that the word *Naḥbah* means a vow.

﴿وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

﴾*but they have never changed in the least.*﴿

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

﴿إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

﴾*"Truly, our homes lie open." And they lay not open. They but wished to flee.*﴿ [33:13]

﴿وَلَقَدْ كَانُوا۟ عَـٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ﴾

﴾*And indeed they had already made a covenant with Allāh not to turn their backs,*﴿ [33:15]

﴿لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴾*That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.*﴿

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

[1] Aṭ-Ṭabari 20:238.

[2] Aṭ-Ṭabari 20:239.

basis of His knowledge until they actually do what He knows they will do. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾﴾

﴿And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.﴾ (47:31).

This refers to knowing something after it happens, even though Allāh knows it before it comes to pass. Allāh says:

﴿مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen﴾ (3:179).

Allāh says here:

﴿لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ﴾

﴿That Allāh may reward the men of truth for their truth,﴾

meaning, for their patience in adhering to the covenant they had made with Allāh and keeping their promise.

﴿وَيُعَذِّبَ الْمُنَافِقِينَ﴾

﴿and punish the hypocrites,﴾ who are the ones who broke the covenant and went against the commands of Allāh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

﴿إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

﴿25. And Allāh drove back those who disbelieved in their rage:

they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.﴾

Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against 'Ād, but Allāh says:

﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

﴾*And Allāh would not punish them while you are amongst them*﴿ (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

﴿وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ﴾

﴾*Allāh sufficed for the believers in the fighting.*﴿

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ»

«*None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.*»

This was reported from a *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him.[1] In the Two *Ṣaḥīḥs* it was recorded that 'Abdullāh bin Abi 'Awfā, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»

«*O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them and shake them.*»[2]

﴾وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ﴿

﴾*Allāh sufficed for the believers in the fighting.*﴿

This *Āyah* indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Aḥmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: "On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

«الْآنَ نَغْزُوهُمْ وَلَا يَغْزُونَا»

«*Now we will attack them and they will not attack us.*»[3]

This was also recorded by Al-Bukhāri in his *Ṣaḥīḥ*.[4]

﴾وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا﴿

﴾*And Allāh is Ever All-Strong, All-Mighty.*﴿ means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allāh granted victory to Islām and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

﴾وَأَنزَلَ ٱلَّذِينَ ظَـٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَـٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾﴿

[1] *Fatḥ Al-Bāri* 7:469, Muslim 3:2089.

[2] *Fatḥ Al-Bāri* 7:469, Muslim 3:1363.

[3] Aḥmad 4:162.

[4] *Fatḥ Al-Bāri* 7:467.

﴾26. And those of the People of the Scripture who backed them, Allāh brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.﴿

﴾27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.﴿

The Campaign against Banu Qurayẓah

We have already noted that when the Confederates came and camped outside Al-Madīnah, Banu Qurayẓah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Ḥuyay bin Akhtab An-Naḍari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafān and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions." Ka'b said to him, "No, by Allāh, this is the opportunity for humiliation. Woe to you, O Ḥuyay, you are a bad omen. Leave us alone." But Ḥuyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Ḥuyay] would join them in their stronghold and would share their fate. When Banu Qurayẓah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madīnah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibrīl, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allāh?"

He ﷺ said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banu Qurayẓah." According to another report, "What a fighter you are! Have you put down your weapons?" He ﷺ said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He ﷺ said: "Where?" He said, "Banu Qurayẓah, for Allāh has commanded me to shake them." So the Messenger of Allāh ﷺ got up immediately, and commanded the people to march towards Banu Qurayẓah, who were a few miles from Al-Madīnah.[1] This was after *Ṣalat Aẓ-Ẓuhr*. He ﷺ said,

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

«*No one among you should pray 'Aṣr except at Banu Qurayẓah*.»[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh ﷺ only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayẓah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh ﷺ followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madīnah, and he had given the flag to 'Ali bin Abi Ṭālib, may Allāh be pleased with him. Then the Messenger of Allāh ﷺ went to them (Banu Qurayẓah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the *Jāhiliyyah*, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banu Qaynuqā' when he had asked the Messenger of Allāh ﷺ to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial

[1] See Al-Bukhāri no. 4117, 4118, Aḥmad 6:56, and *Al-Majma'* 6:140.

[2] Al-Bukhāri 4119, and Muslim 1770.

arm vein during the campaign of Al-Khandaq. The Messenger of Allāh ﷺ had had his vein cauterized and had brought him to stay in a tent in the *Masjid* so that he could keep a close eye on him. One of the things that Sa'd, may Allāh be pleased with him, said in his supplication was, "O Allāh, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayẓah." Allāh answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allāh ﷺ called him to come from Al-Madīnah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the 'Aws began to urge him not to be too harsh, saying, "O Sa'd, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa'd to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allāh ﷺ was, the Messenger of Allāh ﷺ said:

«قُومُوا إِلَى سَيِّدِكُمْ»

«*Stand up for your leader.*» So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allāh ﷺ said:

«إِنَّ هَؤُلَاءِ - وَأَشَارَ إِلَيْهِمْ - قَدْ نَزَلُوا عَلَى حُكْمِكَ، فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ»

> «*These people*» – and he pointed to them – «*have agreed to accept your judgement, so pass judgement on them as you wish.*»

Sa'd, may Allāh be pleased with him, said: "My judgement will be carried out?" The Messenger of Allāh ﷺ said: "Yes."

He said, "And it will be carried out on those who are in this tent?" He said, "Yes." He said, "And on those who are on this side?" – and he pointed towards the side where the Messenger

of Allāh ﷺ was, but he did not look directly at the Messenger of Allāh ﷺ out of respect for him. The Messenger of Allāh ﷺ said to him: "Yes."

So Sa'd, may Allāh be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allāh ﷺ said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقِعَةٍ»

«*You have judged according to the ruling of Allāh from above the seven heavens.*»

According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

«*You have judged according to the ruling of the Sovereign.*»[1]

Then the Messenger of Allāh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.[2]

All of this is stated both briefly and in detail, with evidence and *Hadīths*, in the book of *Sīrah* which we have written, praise and blessings be to Allāh. Allāh said:

﴿وَأَنزَلَ ٱلَّذِينَ ظَـٰهَرُوهُم﴾

﴿*And those who backed them, Allāh brought them down*﴾

means, those who helped and supported them in their war against the Messenger of Allāh ﷺ.

﴿مِّنْ أَهْلِ ٱلْكِتَـٰبِ﴾

﴿*of the People of the Scripture*﴾ means, Banu Qurayẓah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Ḥijāz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrāh and Injīl.

[1] Similar was recorded by Al-Bukhāri no. 4122, Muslim nos. 1768 and 1769, and Aḥmad 6:141, 142.

[2] Aṭ-Ṭabari 20:247. See also *Fatḥ Al-Bāri* 7:414.

﴿فَلَمَّا جَآءَهُم مَّا عَرَفُوا كَفَرُوا بِهِۦ﴾

﴾*then when there came to them that which they had recognized, they disbelieved in it*﴿ (2:89).

May the curse of Allāh be upon them.

﴿مِن صَيَاصِيهِمْ﴾

﴾*from their forts*﴿ means, from their strongholds. This was the view of Mujāhid, 'Ikrimah, 'Aṭā', Qatādah, As-Suddī and others of the Salaf.[1]

﴿وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ﴾

﴾*and cast terror into their hearts;*﴿ means fear, because they had supported the idolators in their war against the Messenger of Allāh ﷺ and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all acounts they are counted as losers. Allāh says:

﴿فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾

﴾*a group you killed, and a group you made captives.*﴿

Those who were killed were their warriors, and the prisoners were their children and women.

Imām Aḥmad recorded that 'Aṭiyah Al-Quraẓi said, "I was shown to the Prophet ﷺ on the day of Qurayẓah, because they were not sure about me. The Prophet ﷺ told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners."[2] This was also recorded by the *Sunan* compilers, and At-Tirmidhi said it is *Ḥasan Ṣaḥīḥ*."[3] An-Nasā'ī also recorded something similar

[1] Aṭ-Ṭabari 20:249.

[2] Aḥmad 4:383.

[3] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhi* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

from 'Aṭiyah.[1]

﴿وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ﴾

﴾*And He caused you to inherit their lands, and their houses, and their riches,*﴿

means, 'He gave these things to you after you killed them.'

﴿وَأَرْضًا لَّمْ تَطَـُٔوهَا﴾

﴾*and a land which you had not trodden.*﴿

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarīr said, "It could be that all of these are referred to

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا﴾

﴾*And Allāh is able to do all things.*﴿"[2]

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۝٢٨ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ۝٢٩﴾

﴾*28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner."*﴿

﴾*29. "But if you desire Allāh and His Messenger, and the Home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward."*﴿

Giving the Wives of the Prophet ﷺ the Choice

Here Allāh commands His Messenger ﷺ to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet ﷺ for which they will have a great reward with Allāh. They chose Allāh and His Messenger ﷺ and the Home of the Hereafter, may Allāh be pleased with them. Then Allāh gave them the best both of this world and of

[1] An-Nasā'ī in *Al-Kubrā* 5:185.

[2] Aṭ-Ṭabari 20:250.

the Hereafter. Al-Bukhāri narrated from 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, "The Messenger of Allāh ﷺ started with me, and said,

«إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»

«*I am going to tell you about something and you do not have to hasten to respond until you consult your parents.*»"

He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللهَ تَعَالَى قَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾»

«*Allāh says: ﴾"O Prophet! Say to your wives..."﴿*»

and he recited the two *Āyāt*. I said to him, "Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter."[1] He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet ﷺ did the same as I."[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce."[3] It was recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Al-A'mash.[4] Imām Aḥmad recorded that Jābir, may Allāh be pleased with him, said: "Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then 'Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and 'Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he ﷺ was silent. 'Umar, may Allāh be pleased with him, said, 'I will tell the Prophet ﷺ something to make him smile.' 'Umar, may

[1] *Fatḥ Al-Bāri* 8:379.
[2] *Fatḥ Al-Bāri* 8:380.
[3] Aḥmad 6:45.
[4] *Fatḥ Al-Bāri* 9:280, Muslim 2:1104.

Allāh be pleased with him, said, 'O Messenger of Allāh, if only you had seen the daughter of Zayd – the wife of 'Umar – asking me to spend on her just now; I broke her neck!'[1] The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, and he said,

«هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَةَ»

«*They are around me asking me to spend on them.*»

Abu Bakr, may Allāh be pleased with him, got up to deal with 'Ā'ishah; and 'Umar, may Allāh be pleased with him, got up to deal with Ḥafṣah, and both of them were saying, 'You are asking the Prophet ﷺ for that which he does not have!' But the Messenger of Allāh ﷺ stopped them, and they (his wives) said, 'By Allāh, after this we will not ask the Messenger of Allāh ﷺ for anything that he does not have.' Then Allāh revealed the *Āyah* telling him to give them the choice, and he started with 'Ā'ishah, may Allāh be pleased with her. He said,

«إِنِّي أَذْكُرُ لَكِ أَمْرًا مَا أُحِبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»

«*I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.*»

She said, 'What is it?' He recited to her:

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ﴾

﴿*O Prophet! Say to your wives...*﴾ 'Ā'ishah, may Allāh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allāh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

«إِنَّ اللهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّفًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا، لَا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

«*Allāh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.*»"[2]

This was also recorded by Muslim, but not Al-Bukhārī; An-Nasā'ī also recorded it.[3]

[1] Figuratively.

[2] Aḥmad 3:328.

[3] Muslim 2:1104, An-Nasā'ī 5:383.

۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَٰنِسَآءَ ٱلنَّبِىِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ
فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ
فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾ وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ
ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾
إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

'Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh – 'Ā'ishah, Ḥafṣah. Umm Ḥabībah, Ṣawdah and Umm Salamah, may Allāh be pleased with them. And he was also married to Ṣafiyyah bint Ḥuyay An-Naḍariyyah, Maymūnah bint Al-Ḥārith Al-Hilāliyyah, Zaynab bint Jaḥsh Al-Asadiyyah and Juwayriyyah bint Al-Ḥārith Al-Muṣṭalaqiyyah, may Allāh be pleased with all of them.[1]

﴿يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾﴾

﴾30. O wives of the Prophet! Whoever of you commits an open Fāḥishah, the torment for her will be doubled, and that is ever easy for Allāh.﴿

﴾31. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.﴿

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[1] At-Ṭabari 20:252.

The Wives of the Prophet ﷺ are not like Other Women

This *Āyah* is addressed to the wives of the Prophet ﷺ who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh ﷺ. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open *Fāḥishah*. Ibn 'Abbās, may Allāh be pleased with him, said: "This means *Nushūz* (rebellion) and a bad attitude."[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the *Āyāt*:

﴿وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴾And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴿ (39:65)

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾

﴾But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴿ (6:88)

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾﴾

﴾Say: "If the Most Gracious had a son, then I am the first of (Allāh's) worshippers."﴿ (43:81)

﴿لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾﴾

﴾Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴿ (39:4).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their *Ḥijāb*. Allāh says:

﴿مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ﴾

﴾Whoever of you commits an open Fāḥishah, the torment for

[1] Al-Baghawi 3:527.

her will be doubled,﴾

Mālik narrated from Zayd bin Aslam:

﴿يُضَـٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ﴾

﴿*the torment for her will be doubled,*﴾ "In this world and the next." Something similar was narrated from Ibn Abi Najīḥ, from Mujāhid.

﴿وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴾

﴿*and that is ever easy for Allāh.*﴾ it is very easy indeed. Then Allāh mentions His justice and His bounty, in the *Āyah*:

﴿وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ﴾

﴿*And whosoever of you is obedient to Allāh and His Messenger,*﴾

i.e., obeys Allāh and His Messenger ﷺ,

﴿نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾

﴿*We shall give her, her reward twice over, and We have prepared for her a noble provision.*﴾

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allāh ﷺ in the highest reaches of *'Illiyīn*,[1] above the dwellings of all the people, in *Al-Wasīlah*[2] which is the closest of the dwellings of Paradise to the Throne.

﴿يَـٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ
مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ
أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَـٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ
إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾﴾

﴿*32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwā, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.*﴾

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[1] See the explanation of *Sūrat Al- Muṭaffifīn* 83:18.

[2] See the heading "Occasions for saying *Ṣalāh* upon him" under the explanation of *Āyah* no. 56. of this *Sūrah*.

﴾33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger. Allāh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴿

﴾34. And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah. Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴿

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of *Tabarruj*

These are the good manners which Allāh enjoined upon the wives of the Prophet ﷺ so that they would be an example for the women of the *Ummah* to follow. Allāh said, addressing the wives of the Prophet ﷺ that they should fear Allāh as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allāh says:

﴾فَلَا تَخْضَعْنَ بِالْقَوْلِ﴿

﴾then be not soft in speech,﴿ As-Suddī and others said, this means, do not be gentle in speech when addressing men. Allāh says:

﴾فَيَطْمَعَ الَّذِى فِى قَلْبِهِ مَرَضٌ﴿

﴾lest he in whose heart is a disease should be moved with desire,﴿

means, something unclean.

﴾وَقُلْنَ قَوْلًا مَّعْرُوفًا﴿

﴾but speak in an honorable manner.﴿ Ibn Zayd said: "Decent and honorable talk that is known to be good."[1] This means that she should address non-*Maḥram* men in a manner in which there is no softness, i.e., a woman should not address a non-*Maḥram* man in the same way that she addresses her husband.

﴾وَقَرْنَ فِى بُيُوتِكُنَّ﴿

[1] Aṭ-Ṭabari 20:258.

﴾*And stay in your houses,*﴿ means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in *Sharī'ah* is prayer in the *Masjid*, so long as the conditions are fulfilled, as the Messenger of Allāh ﷺ said:

«لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلْيَخْرُجْنَ وَهُنَّ تَفِلَاتٌ»

«*Do not prevent the female servants of Allāh from the Masjids of Allāh, but have them go out without wearing fragrance.*»[1]

According to another report:

«وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ»

«*even though their houses are better for them.*»[2]

﴾وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴿

﴾*and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,*﴿

Mujāhid said: "Women used to go out walking in front of men, and this was the *Tabarruj* of *Jāhiliyyah.*"[3]

Qatādah said:

﴾وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴿

﴾*and do not Tabarruj yourselves like the Taburruj of the times of ignorance,*﴿

"When they go out of their homes walking in a shameless and flirtatious manner, and Allāh, may He be exalted, forbade that."[4] Muqātil bin Ḥayyān said:

﴾وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ﴿

﴾*and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,*﴿

"*Tabarruj* is when a woman puts a *Khimār* on her head but does not tie it properly."[5]

[1] Abu Dāwud 1:381.

[2] Abu Dāwud 1:382.

[3] *Ad-Durr Al-Manthūr* 6:602.

[4] Aṭ-Ṭabari 20:259.

[5] *Ad-Durr Al-Manthūr* 6:602.

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj,* and Allāh addresses all the women of the believers with regard to *Tabarruj.*

﴿وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ﴾

﴾and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger.﴿

Allāh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allāh alone with no partner or associate, and paying *Zakāh,* which means doing good to other people.

﴿وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ﴾

﴾and obey Allāh and His Messenger.﴿ This is an instance of something specific being followed by something general.

The Wives of the Prophet ﷺ are Members of His Household (*Ahl Al-Bayt*)

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴾Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴿

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (*Ahl Al-Bayt*) here, because they are the reason why this *Āyah* was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarīr recorded that 'Ikrimah used to call out in the marketplace:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴾Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴿

"This was revealed solely concerning the wives of the Prophet."[1] Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning the *Āyah*:

[1] Aṭ-Ṭabari 20:267.

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾

﴾Allāh wishes only to remove Ar-Rijs from you, O members of the family,﴿

"It was revealed solely concerning the wives of the Prophet ﷺ." 'Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying."[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarīr narrated that Ṣafiyyah bint Shaybah said: "Ā'ishah, may Allāh be pleased with her, said, 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel's hair. Al-Ḥasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Ḥusayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then 'Ali, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴾Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴿

This was recorded by Muslim.[2]

In his *Ṣaḥīḥ*, Muslim recorded that Yazīd bin Ḥayyān said: "Ḥuṣayn bin Sabrah, 'Umar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Ḥusayn said: 'You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.' He said, 'O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

[1] Recorded by Ibn Abi Ḥātim and Ibn 'Asākir. *Ad-Durr Al-Manthūr* 5:376.

[2] Aṭ-Ṭabari 20:261, Muslim no. 2081.

used to know from the Messenger of Allāh ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, 'One day, the Messenger of Allāh ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madīnah, and he praised Allāh and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِهِ»

«*Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allāh in which is guidance and light, so seize the Book of Allāh and hold fast to it.*»

He urged them to cling to the Book of Allāh, then he said:

«وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي»

«*And the members of my family (Ahl Al-Bayt): Remember Allāh with regard to the members of my family, remember Allāh with regard to the members of my family.*»

saying it three times.' Ḥuṣayn said to him, 'Who are the members of his family (*Ahl Al-Bayt*), O Zayd? Are not his wives members of his family?' He said, 'His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, 'Who are they?' He said, 'They are the family of 'Ali, the family of 'Aqīl, the family of Ja'far and the family of 'Abbās, may Allāh be pleased with them.' He said, 'Were all of these forbidden to receive charity after his death?' He said, 'Yes.'"[1]

This Commentary is from Zayd bin Arqam and is not *Marfū'*.[2]

The Command to follow the Qur'ān and Sunnah

The one who ponders the meaning of the Qur'ān will have no

[1] Muslim 4:1873.

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.

doubt that the wives of the Prophet ﷺ are included among those who are referred to in the *Āyah*:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

The context clearly refers to them. Allāh then says:

﴿وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾

﴿And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.﴾

meaning, 'act in accordance with that of the Qur'ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.' This was the view of Qatādah and others.[1] 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'Ā'ishah Aṣ-Ṣiddīqah bint Aṣ-Ṣiddīq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he ﷺ stated. Some of the scholars, may Allāh have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him ﷺ, may Allāh be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Ḥātim recorded that Abu Jamīlah said: "Al-Ḥasan bin 'Ali, may Allāh be pleased with them both, was appointed as Khalīfah when 'Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Ḥusayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a

[1] Aṭ-Ṭabari 20:268.

result for many months, then he recovered. He ascended the *Minbar* and said: 'O people of 'Irāq! Have *Taqwā* of Allāh concerning us, for we are your leaders and your guests, and we are members of the family (*Ahl Al-Bayt*) concerning whom Allāh said:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴾Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴿'

He kept saying this until there was no one left in the *Masjid* who was not weeping and sobbing."

﴿إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴾Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴿

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarīr, may Allāh have mercy on him, said: "And remember how Allāh blessed you by causing the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses, so give thanks to Allāh for that and praise Him.

﴿إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴾Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴿ means, 'He is kind towards you, for He has caused the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses,' and *Al-Ḥikmah* means the Sunnah. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'[1]

Qatādah said:

﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾

﴾And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.﴿

"He is reminding them of His favor." This was narrated by Ibn Jarīr.[2] 'Aṭiyah Al-'Awfi commented on the *Āyah*:

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[1] Aṭ-Ṭabari 20:268.

[2] Aṭ-Ṭabari 20:268.

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾

"He knows when and where to reveal *Al-Ḥikmah.*" This was recorded by Ibn Abi Ḥātim, then he said: "This was also narrated from Ar-Rabī' bin Anas from Qatādah."

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾﴾

﴿35. Verily, the Muslims: men and women, the believers: men and women, the Qānit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khāshi': men and the women, the men and the women who give Ṣadaqāt, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allāh much with their hearts and tongues, Allāh has prepared for them forgiveness and a great reward.﴾

The Reason for Revelation

Imām Aḥmad recorded that Umm Salamah, may Allāh be pleased with her, the wife of the Prophet ﷺ said, "I said to the Prophet ﷺ, 'Why is it that we are not mentioned in the Qur'ān as men are?' Then one day without my realizing it, he was calling from the *Minbar* and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the *Minbar*:

«يَا أَيُّهَا النَّاسُ إِنَّ اللهَ تَعَالَى يَقُولُ: ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾»

«O people! Verily Allāh says: ﴿Verily, the Muslims: men and women, the believers: men and women...﴾»

to the end of the *Āyah.*"[1] This was also recorded by An-Nasā'ī and Ibn Jarīr.[2]

[1] Aḥmad 6:305.

[2] An-Nasā'ī in *Al-Kubrā* 6:431, Aṭ-Ṭabari 20:270.

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

﴾Verily, the Muslims: men and women, the believers: men and women...﴿

indicates that *Īmān* is something other than Islām, and that it is more specific, because Allāh says:

﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ﴾

﴾The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts."﴿ (49:14).

In the Two *Ṣaḥīḥs*, it says:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

«The adulterer does not commit adultery at the time when he is a believer.»[1]

For it snatches away his *Īmān*, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that *Īmān* is more specific than Islām, as we have stated at the beginning of our commentary on Al-Bukhārī.

﴿وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ﴾

﴾the Qānit: men and the women,﴿

Al-Qunūt means obedience during quite time.

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴾Is one who is (Qānit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴿ (39:9)

﴿وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾﴾

﴾To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qānitūn) to Him.﴿ (30:26)

﴿يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾﴾

[1] *Fatḥ Al-Bārī* 10:33, Muslim 1:77.

﴾O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Rākī'īn (those who bow)."﴿ (3:43)

﴾وَقُومُوا لِلَّهِ قَانِتِينَ﴿

﴾And stand before Allāh Qānitīn﴿ (2:238).

So, beyond Islām there is a higher level to be reached, which is *Īmān*, and *Qunūt* stems from them both.

﴾وَالصَّادِقِينَ وَالصَّادِقَاتِ﴿

﴾the men and women who are truthful,﴿ This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allāh be pleased with them, were never known to have lied even once, neither during *Jāhiliyyah* nor in Islām. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا»

«You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allāh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allāh as a liar.»[1]

And there are many *Ḥadīths* on this topic.

﴾وَالصَّابِرِينَ وَالصَّابِرَاتِ﴿

﴾the men and the women who are patient,﴿

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and

[1] Muslim 4:2013.

this is true steadfastness.

﴿وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ﴾

﴾the Khāshi' : men and the women,﴿ *Khushū'* means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the *Ḥadīth*:

«اعْبُدُ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.»[1]

﴿وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ﴾

﴾the men and the women who give Ṣadaqāt,﴿

Aṣ-Ṣadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two *Ṣaḥīḥs*:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ - فَذَكَرَ مِنْهُمْ - وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَاتَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade – and among them he mentioned – ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.»[2]

According to another *Ḥadīth*:

«وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّارَ»

«Sadaqah extinguishes bad deeds just as water extinguishes fire.»[3]

There are many *Ḥadīths* which encourage charitable giving; this topic is discussed in detail elsewhere.

[1] *Fatḥ Al-Bāri* 1:140.

[2] *Fatḥ Al-Bāri* 2:168, Muslim 2:715.

[3] *Tuḥfat Al-Aḥwadhi* 3:237.

﴿وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ﴾

﴾*the men and the women who fast,*﴿ According to a *Ḥadīth* narrated by Ibn Mājah:

«وَالصَّوْمُ زَكَاةُ الْبَدَنِ»

«*Fasting is the Zakāh of the body.*»[1]

In other words, it purifies it and cleanses it of things that are bad in both physical and *Shar'ī* terms. Sa'īd bin Jubayr said: "Whoever fasts Ramaḍān and three days of each month, is included in the *Āyah*,

﴿وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ﴾

﴾*the men and the women who fast,*﴿"[2]

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allāh ﷺ said:

«يَامَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.*»[3]

It is quite apt that next should be mentioned:

﴿وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ﴾

﴾*the men and the women who guard their chastity*﴿

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾﴾

﴾*And those who guard their chastity. Except from their wives*

[1] Ibn Mājah 1:555.

[2] Something similar was recorded by Ibn Abi Ḥātim. *Ad-Durr Al-Manthūr* 5:380.

[3] *Fatḥ Al-Bāri* 9:14

or the whom their right hands possess - for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴿ (70:29-31)

﴿وَالذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَالذَّٰكِرَٰتِ﴾

﴾*and the men and the women who remember Allāh much*﴿

Ibn Abi Ḥātim recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُتِبَا تِلْكَ اللَّيْلَةَ مِنَ الذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ»

«*If a man wakes his wife at night and they pray two Rak'ahs, they will recorded that night as being among the men and the women who remember Allāh much.*»

This was recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah from the *Ḥadīth* of Abu Sa'īd and Abu Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.[1]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumdān, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

«*This is Jumdān, go ahead, for the Mufarridūn have gone ahead.*»

They said, 'Who are the *Mufarridūn*?' He ﷺ said,

«الذَّاكِرُونَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ»

«*The men and the women who remember Allāh much*»

Then he ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

«*O Allāh, forgive those who shaved their hair.*»

They said, 'And those who shortened.' He ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

[1] Abu Dāwud 2:74, An-Nasā'ī in *Al-Kubrā* 6:433, Ibn Mājah 1:423

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ
لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا
مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ
مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ
مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ
أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا
﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ
يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ
بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّۦنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ﴿٤٢﴾ هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

«O Allāh, forgive those who shaved their hair.» They said, 'And those who shortened.'

«وَالْمُقَصِّرِينَ»

«And those who shortened.»

This was recorded by Imām Aḥmad with this chain of narration.[1] It was also recorded by Muslim, except for the last part of it.[2]

﴿أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

﴾Allāh has prepared for them forgiveness and a great reward.﴿

Here Allāh tells us that for all of those mentioned in this *Āyah*, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾﴾

﴾36. It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴿

[1] Aḥmad 2:411.

[2] Muslim 2:946.

The Reason for Revelation

Imām Aḥmad recorded that Abu Barzah Al-Aslami said: "Julaybīb was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybīb enter upon you, for if he enters upon you I shall do such and such.' If any of the Anṣār had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet ﷺ wanted to marry her or not. The Prophet ﷺ said to one of the Anṣār:

«زَوِّجْنِي ابْنَتَكَ»

«*Give me your daughter for marriage.*»

He said, 'Yes, O Messenger of Allāh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

«*I do not want her for myself.*»

He said, 'Then for whom, O Messenger of Allāh?' He ﷺ said,

«لِجُلَيْبِيبٍ»

«*For Julaybīb.*»

He said, 'O Messenger of Allāh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allāh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybīb.' She said, 'What! Julaybīb? No, by Allāh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allāh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allāh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybīb.

Then the Messenger of Allāh ﷺ went out on one of his military campaigns, and after Allāh had granted him victory, he said to his Companions, may Allāh be pleased with them,

«هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

«*See whether there is anybody missing.*»

They said, 'We have lost so-and-so, and so-and-so.' He ﷺ said,

«انْظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

«*See if there is anybody missing.*»

They said, 'No one.' He ﷺ said:

«لَكِنِّي أَفْقِدُ جُلَيْبِيبًا»

«*But I see that Julaybīb is missing.*» He ﷺ said:

«فَاطْلُبُوهُ فِي الْقَتْلَى»

«*Go and look for him among the dead.*»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allāh, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allāh ﷺ came and stood beside him and said,

«قَتَلَ سَبْعَةً وَقَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ»

«*He killed seven before he was himself killed. He belongs to me and I belong to him.*»

He said this two or three times, then the Messenger of Allāh ﷺ carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allāh be pleased with him."

Thābit, may Allāh be pleased with him, said: "There was no widow among the Anṣār who was more sought after for marriage than that girl." Isḥāq bin 'Abdullāh bin Abi Ṭalḥah asked Thābit, "Do you know how the Messenger of Allāh ﷺ prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا كَدًّا»

«*O Allāh, pour blessings upon her and do not make her life hard.*»

And this is how it was; there was no widow among the Anṣār who was more sought after for marriage than her."

This is how it was recorded by Imām Aḥmad, in full.[1]

[1] Aḥmad 4:422.

Muslim and An-Nasā'ī recorded the story of his death in *Al-Faḍā'il*.[1] Al-Ḥāfiẓ Abu 'Umar bin 'Abd Al-Barr mentioned in *Al-Istī'āb* that when the girl said in her seclusion, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ?' – This *Āyah* was revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴾It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴿[2]

It was narrated that Ṭāwūs asked Ibn 'Abbās about praying two *Rak'ahs* after *'Aṣr* and he told him not to do that. Ibn 'Abbās recited:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴾It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴿[3]

This *Āyah* is general in meaning and applies to all matters, i.e., if Allāh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ۝٦٥﴾

﴾But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allāh says:

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

﴾And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴿

[1] Muslim no. 2482, An-Nasā'ī in *Al-Kubrā* no. 8246.

[2] *Al-Istī'āb* 1:259.

[3] 'Abdur-Razzāq 2:433.

This is like the *Āyah*:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them*﴾ (24:63).

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

﴿*37. And (remember) when you said to him on whom Allāh has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwā of Allāh." But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh's command must be fulfilled.*﴾

Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

Allāh tells what His Prophet ﷺ said to his freed slave Zayd bin Ḥārithah, may Allāh be pleased with him, who was the one on whom Allāh had bestowed grace, i.e., through Islām and following the Messenger ﷺ.

﴿وَأَنْعَمْتَ عَلَيْهِ﴾

﴿*and you have done a favor [to him]*﴾ means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalīfah." This was recorded by

Imām Aḥmad.[1]

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint 'Abd Al-Muṭṭalib. For her dowery he gave her ten *Dīnārs*, sixty *Dirhams*, a veil, a cloak and a shirt, fifty *Mudds* of food and ten *Mudds* of dates. This was stated by Muqātil bin Ḥayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, "Stay with your wife and have *Taqwā* of Allāh." Allāh says:

﴿وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَـٰهُ﴾

﴾But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴿

Ibn Jarīr narrated that 'Ā'ishah, may Allāh be pleased with her, said, "If Muḥammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this *Āyah*:

﴿وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَـٰهُ﴾

﴾But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴿"[2]

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَـٰكَهَا﴾

﴾So, when Zayd had completed his aim with her, We gave her to you in marriage,﴿

meaning, 'when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her *Wali* (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any *Wali*, contractual agreement, dowery or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

[1] Aḥmad 6:227, 281.

[2] Aṭ-Ṭabari 20:274.

be pleased with him, said: "When Zaynab's *'Iddah* finished, may Allāh be pleased with her, the Messenger of Allāh ﷺ said to Zayd bin Ḥārithah,

«اذْهَبْ فَاذْكُرْهَا عَلَيَّ»

«*Go to her and tell her about me (that I want to marry her).*»

So, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allāh ﷺ had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allāh ﷺ has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'ān was revealed and the Messenger of Allāh ﷺ came and entered without permission. We were there when she entered upon the Messenger of Allāh ﷺ, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allāh ﷺ went out and I followed him. He ﷺ started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allāh, how did you find your (new) wife?' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of *Ḥijāb* was revealed and he exhorted the people as Allāh had exhorted them:

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ﴾

﴾*Enter not the Prophet's houses, unless permission is given to you*﴿."

This was also recorded by Muslim and An-Nasā'ī.[1]

Al-Bukhārī, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jaḥsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, 'Your families

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[1] Aḥmad 3:195, Muslim no. 1428, An-Nasā'ī 6:79.

arranged your marriages, but Allāh arranged my marriage from above the seven heavens.'"[1] In (our *Tafsīr* of) *Sūrat An-Nūr* we mentioned that Muḥammad bin 'Abdullāh bin Jaḥsh said: "Zaynab and 'Ā'ishah, may Allāh be pleased with them, were boasting to one another; Zaynab, may Allāh be pleased with her, said, 'I am the one whose marriage was revealed from above the heaven.' 'Ā'ishah, may Allāh be pleased with her, said, 'I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allāh be pleased with her."[2]

﴿لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا﴾

﴿*so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.*﴾

means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allāh ﷺ had adopted Zayd bin Ḥārithah, may Allāh be pleased with him, and he was known as Zayd, the son of Muḥammad. Allāh put a stop to this when He said:

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿*nor has He made your adopted sons your real sons*﴾ until:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿*Call them after their fathers, that is more just with Allāh*﴾ (33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allāh ﷺ to Zaynab bint Jaḥsh, may Allāh be pleased with her, when Zayd bin Ḥārithah divorced her. Allāh says in *Āyāt At-Taḥrīm*:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

﴿*the wives of your sons from your own loins*﴾ (4:23)

[1] *Fatḥ Al-Bāri* 13:415.

[2] Aṭ-Ṭabari 19:118.

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

﴾*And Allāh's command must be fulfilled.*﴿ means, 'this that has happened was decreed by Allāh and was inevitable.' Allāh knew that Zaynab, may Allāh be pleased with her, would become one of the wives of the Prophet ﷺ.

﴿مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا مِن قَبْلُ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾﴾

﴾*38. There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of old. And the command of Allāh is a decree determined.*﴿

﴿مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ﴾

﴾*There is no blame on the Prophet in that which Allāh has made legal for him.*﴿

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her,, who had been divorced by his adopted son Zayd bin Ḥārithah,

﴿سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا مِن قَبْلُ﴾

﴾*That has been Allāh's way with those who have passed away of old.*﴿

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾

﴾*And the command of Allāh is a decree determined.*﴿

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾﴾

﴾*39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.*﴿

﴾*40. Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.*﴿

Praise for Those Who convey the Message

Allāh says:

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾

﴾*Those who convey the Message of Allāh*﴿ meaning, to His creation, and fulfil that with which they have been entrusted.

﴿وَيَخْشَوْنَهُ﴾

﴾*and fear Him,*﴿ means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

﴾*And sufficient is Allāh as a Reckoner.*﴿ means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muḥammad the Messenger of Allāh ﷺ, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he ﷺ was sent to all of mankind, Arabs and non-Arabs alike.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh"*﴿ (7:158).

Then his *Ummah* inherited the task of conveying from him,

and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

The Messenger ﷺ is not the Father of any Man

Allāh states:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ﴾

﴾Muhammad is not the father of any of your men,﴿

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadījah, may Allāh be pleased with her, bore him Al-Qāsim, Aṭ-Ṭayyib and Aṭ-Ṭāhir, but they died in childhood. Māriyah Al-Qibṭiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadījah: Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fāṭimah lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

﴿وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا﴾

﴾but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴿

This is like the *Āyah*:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

﴾Allāh knows best with whom to place His Message﴿ (6:124).

This *Āyah* clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every

Messenger is a Prophet but the reverse is not the case. This was reported in many *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ via a group of his Companions, may Allāh be pleased with them.

Imām Aḥmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبِنَةٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هٰذِهِ اللَّبِنَةِ، فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةِ»

«*My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place." Among the Prophets, I am like that brick.*»[1]

It was also recorded by At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*."[2]

Another *Ḥadīth*

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ»

«*Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.*»

This worried the people, then he said:

«وَلَكِنِ الْمُبَشِّرَاتُ»

«*But there will be Al-Mubashshirāt.*»

They said, 'O Messenger of Allāh, what are *Al-Mubashshirāt*?' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ»

«*The dreams of a Muslim man, and they are one of the parts of*

[1] Aḥmad 5:136.

[2] *Tuḥfat Al-Aḥwadhi* 10:81.

prophethood.»[1]

This was also recorded by At-Tirmidhi, who said, "*Ṣaḥīḥ Gharīb*."[2]

Another *Ḥadīth*

Abu Dāwud Aṭ-Ṭayālisi recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَكَانَ مَنْ دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ هَذِهِ اللَّبِنَةِ، فَأَنَا مَوْضِعُ اللَّبِنَةِ خُتِمَ بِي الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

«*The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets - blessings and peace be upon them - end with me.*»[3]

It was also recorded by Al-Bukhāri, Muslim and At-Tirmidhi, who said, "It is *Ṣaḥīḥ Gharīb* with this chain of narrators."[4]

Another *Ḥadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبِنَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ»

«*The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.*

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[1] Aḥmad 3:263. Similar was recorded by Al-Bukhāri no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See *Fatḥ Al-Bāri* no. 6990.

[2] *Tuḥfat Al-Aḥwadhi* 6:551.

[3] *Musnad Aṭ-Ṭayālisi* 247.

[4] *Fatḥ Al-Bāri* 6:645, Muslim 4:1791, *Tuḥfat Al-Aḥwadhi* 8:158.

I have come and completed that brick.»[1]

This was also recorded by Muslim.[2]

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَّا وَضَعْتَ هٰهُنَا لَبِنَةً فَيَتِمَّ بُنْيَانُكَ»

«*The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.*»

The Messenger of Allāh ﷺ said:

«فَكُنْتُ أَنَا اللَّبِنَةَ»

«*And I am that brick.*»[3] It was also recorded by (Al-Bukhāri and Muslim).[4]

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ : أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ»

«*I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire*

[1] Aḥmad 3:9.

[2] Muslim 4:1791.

[3] Aḥmad 2:312.

[4] Al-Bukhāri no. 3535, Muslim 4:371.

earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.»[1]

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ.*"[2]

Another *Ḥadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبِنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ»

«The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.»[3]

It was also recorded by Muslim.[4]

Another *Ḥadīth*

Jubayr bin Muṭ'im, may Allāh be pleased with him, said that he heard the Messenger of Allāh ﷺ say:

«إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ تَعَالَى بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

«I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māḥī (the eradicator) through whom Allāh will erase disbelief; I am Al-Ḥāshir (the gatherer) at whose feet mankind will gather; and I am Al-'Āqib (the final one) after whom there will be no Prophet.»[5]

It was also recorded in the Two *Ṣaḥīḥs*.[6]

And there are many other *Ḥadīths* on this topic.

[1] Muslim 1:371.

[2] *Tuḥfat Al-Aḥwadhi* 5:160, Ibn Mājah 1:188.

[3] Aḥmad 3:9.

[4] Muslim 4:1791.

[5] Aḥmad 4:80.

[6] *Fatḥ Al-Bāri* 8:509, Muslim 4:1828.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ
وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ
أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً
مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

Allāh has told us in His Book, and His Messenger ﷺ has told us in the *Mutawātir* Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allāh caused to happen in the case of Al-Aswad Al-'Ansi in the Yemen and Musaylimah the Liar in Al-Yamāmah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allāh be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with *Al-Masīh Ad-Dajjāl* (the Antichrist). Each of these liars is given by Allāh signs which show the people of knowledge and the believers that his message is false – which is part of the perfect kindness of Allāh towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allāh says:

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾﴾

﴾Shall I inform you (O people!) upon whom the Shayāṭin descend? They descend on every lying, sinful person.﴿ (26:221-222)

This is in contrast to the Prophets - may blessings and peace be upon them - for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي
عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ
يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾﴾

﴾41. O you who believe! Remember Allāh with much remembrance.﴿

﴾42. And glorify His praises morning and Aṣīla.﴿

﴾43. He it is Who sends Ṣalāh[1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.﴿

﴾44. Their greeting on the Day they shall meet Him will be "Salām (Peace!)" And He has prepared for them a generous reward.﴿

The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that 'Abdullāh bin Busr said: "Two bedouins came to the Messenger of Allāh ﷺ and one of them said: 'O Messenger of Allāh, which of the people is best?' He ﷺ said:

[1] Its explanation follows shortly.

«مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ»

«The one whose life is long and whose deeds are good.»

The other one said: 'O Messenger of Allāh, the laws of Islām are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللهِ تَعَالَى»

«Keep your tongue moist with the remembrance of Allāh, may He be exalted.»[1]

At-Tirmidhi and Ibn Mājah recorded the second part of this report. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Gharīb*".[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

«No people sit together without mentioning Allāh, but they will see that as regret on the Day of Resurrection.»[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

﴿Remember Allāh with much remembrance.﴾

"Allāh did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse – apart from *Dhikr*, for Allāh has not set any limits for it, and no one has any excuse for not remembering Allāh unless he is oppressed and forced to neglect it. Allāh says:

﴿فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

﴿Remember Allāh standing, sitting down, and (lying down) on your sides﴾ (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

[1] Aḥmad 4:190.
[2] *Tuḥfat Al-Aḥwadhi* 6:621, Ibn Mājah 1:1246.
[3] Aḥmad 2:224.

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

﴾And glorify His praises morning and Aṣīla.﴿

If you do this, He and His angels will send blessings upon you."[1] There are very many *Āyāt, Ḥadīths* and reports which encourage the remembrance of Allāh, and this *Āyah* urges us to remember Him much. People such as An-Nasā'ī and Al-Ma'mari and others have written books about the *Adhkār* to be recited at different times of the night and day.

﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

﴾And glorify His praises morning and Aṣīla﴿ in the morning and in the evening. This is like the *Āyah*:

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾

﴾So glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.﴿ (30:17-18).

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

﴾He it is Who sends Ṣalāh on you, and His angels too,﴿

This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the *Āyah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ ﴿١٥٢﴾﴾

﴾Similarly, We have sent among you a Messenger of your own, reciting to you Our Āyāt and purifying you, and teaching you the Book and the Ḥikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember

[1] Aṭ-Ṭabari 20:280.

you, and be grateful to Me and never be ungrateful to Me﴿ (2:151-152)

The Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُ»

«*Allāh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering."*»

The Meaning of *Ṣalāh*[1]

Allāh's *Ṣalāh* means that He praises His servant before the angels, as Al-Bukhāri recorded from Abu Al-'Āliyah.[2] This was recorded by Abu Ja'far Ar-Rāzi from Ar-Rabī' bin Anas from Anas. Others said: "Allāh's *Ṣalāh* means mercy." It may be said that there is no contradiction between these two views. And Allāh knows best.

Ṣalāh from the angels means their supplication and seeking forgiveness for people, as Allāh says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ السَّيِّئَاتِ﴾

﴾*Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn Garden which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins."*﴿ (40:7-9)

[1] This is one of the headings added to the English translation.

[2] Al-Bukhāri, the Book of *At-Tafsīr*, *Sūrat Al-Aḥzāb*, chapter 10.

﴿لِيُخْرِجَكُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ﴾

﴾that He may bring you out from darkness into light.﴿

means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴾And He is Ever Most Merciful to the believers.﴿

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Aḥmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

«لَا، وَاللهِ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ»

«No, and Allāh will not throw His beloved in the Fire.»[1]

Its chain of narrators meets the conditions of the Two *Ṣaḥīḥs*, although none of the authors of the Six Books recorded it. But in *Ṣaḥīḥ Al-Bukhārī* it is recorded from the Commander of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

[1] Aḥmad 3:104.

prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

«أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟»

«Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?»

They said, "No." The Messenger of Allāh ﷺ said:

«فَوَاللهِ! للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

«By Allāh, Allāh is more merciful towards His servants than this woman is to her child.»[1]

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

﴾Their greeting on the Day they shall meet Him will be "Salām!"﴿

The apparent meaning – and Allāh knows best – is that their greeting, from Allāh on the Day that they meet Him, will be *Salām*, i.e., He will greet them with *Salām*, as He says elsewhere:

﴿سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ۝٥٨﴾

﴾(It will be said to them): Salām – a Word from the Lord, Most Merciful.﴿ (36:58)

Qatādah claimed that the meaning was that they would greet one another with *Salām* on the Day when they meet Allāh in the Hereafter.[2] This is like the *Āyah*:

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٠﴾

﴾Their way of request therein will be 'Glory to You, O Allāh,' and 'Salām' will be their greetings therein! and the close of their request will be 'All praise is due to Allāh, the Lord of all that exits.'﴿ (10:10)

﴿وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

﴾And He has prepared for them a generous reward.﴿

[1] *Fatḥ Al-Bārī* 10:440.

[2] Aṭ-Ṭabari 20:280.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا
مُّنِيرٗا ٤٦ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا ٤٧ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ
وَدَعۡ أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ٤٨﴾

﴿45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴾

﴿46. And as one who invites to Allāh by His leave, and as a lamp spreading light.﴾

﴿47. And announce to the believers the glad tidings, that they will have from Allāh a great bounty.﴾

﴿48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

The Attributes of the Messenger of Allāh ﷺ

Imām Aḥmad recorded that 'Aṭā' bin Yasār said that he met 'Abdullāh bin 'Amr bin Al-'Āṣ, may Allāh be pleased with him, and said to him: "Tell me about the description of the Messenger of Allāh ﷺ in the Tawrāh." He said, "Yes, by Allāh, he was described in the Tawrāh with some of the qualities with which he was described in the Qur'ān: 'O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you *Al-Mutawakkil* (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allāh will not take your soul until you make straight those who have deviated and they say *Lā ilāha illallāh*, words with which blind eyes, deaf ears and sealed hearts will be opened'."[1] It was also recorded by Al-Bukhāri in the Books of Business and *At-Tafsīr*.[2]

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[1] Aḥmad 2:174.

[2] *Fatḥ Al-Bāri* 4:402, 8:449.

Wahb bin Munabbih said: "Allāh revealed to one of the Prophets of the Children of Israel whose name was Sha'yā' (Isaiah); 'Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Aḥmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them togther after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his *Ummah* the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)

and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."[1]

﴿شَٰهِدًا﴾

﴾*as witness*﴿ means, a witness to Allāh's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

﴿وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾

﴾*and We bring you as a witness against these people*﴿ (4:41). This is like the *Āyah*:

﴿لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴾*that you be witnesses over mankind and the Messenger be a witness over you*﴿ (2:143).

﴿وَمُبَشِّرًا وَنَذِيرًا﴾

﴾*and a bearer of glad tidings, and a warner.*﴿

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

﴿وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ﴾

﴾*And as one who invites to Allāh by His leave,*﴿

means, 'you call mankind to worship their Lord because He has commanded you to do so.'

[1] Ibn Abi Ḥātim no. 17714.

﴿وَسِرَاجًا مُّنِيرًا﴾

﴿*and as a lamp spreading light.*﴾ means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

﴿وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ﴾

﴿*And obey not the disbelievers and the hypocrites, and harm them not.*﴾

means, 'do not obey them and do not pay attention to what they say.'

﴿وَدَعْ أَذَاهُمْ﴾

﴿*and harm them not.*﴾ means, 'overlook and ignore them, for their matter rests entirely with Allāh and He is sufficient for them (to deal with them).' Allāh says:

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾

﴿*And put your trust in Allāh, and sufficient is Allāh as a Trustee.*﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾﴾

﴿*49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.*﴾

A Gift and no (*Iddah*) for Women Who are divorced before Consummation of the Marriage

This *Āyah* contains many rulings, including the use of the word *Nikāḥ* for the marriage contract alone. There is no other *Āyah* in the Qur'ān that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

﴿الْمُؤْمِنَاتِ﴾

﴿*believing women*﴾ this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,

according to scholarly consensus. Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Al-Musayyib, Al-Ḥasan Al-Baṣri, 'Ali bin Al-Ḥusayn Zayn-ul-'Ābidīn and a group of the Salaf took this *Āyah* as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

﴾When you marry believing women, and then divorce them﴿

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allāh says:

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِذَا نَكَحْتُمُ الْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

﴾O you who believe! When you marry believing women, and then divorce them....﴿."[2]

It was also reported that Ibn 'Abbās, may Allāh be pleased with him, said: "Allāh said,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

﴾When you marry believing women, and then divorce them.﴿

Do you not see that divorce comes after marriage?"

A *Ḥadīth* to the same effect was recorded from 'Amr bin Shu'ayb from his father from his grandfather, who said: "The Messenger of Allāh ﷺ said:

«لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ»

«There is no divorce for the son of Ādam with regard to that which he does not possess.»

This was recorded by Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, "This is a *Ḥasan Ḥadīth*, and it is the best thing that has been narrated on this matter."[3] It

[1] Aṭ-Ṭabari 20:283.

[2] Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See *Ad-Durr Al-Manthūr* 5:392.

[3] Aḥmad 2:207, Abu Dāwud 2:240, *Tuḥfat Al-Aḥwadhi* 4:355, Ibn Mājah 1:660.

was also recorded by Ibn Mājah from 'Ali and Al-Miswar bin Makhramah, may Allāh be pleased with them, that the Messenger of Allāh ﷺ said:

«لَا طَلَاقَ قَبْلَ نِكَاحٍ»

«There is no divorce before marriage.»[1]

﴿فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾

﴾*no 'Iddah have you to count in respect of them.*﴿

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the *'Iddah* (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an *'Iddah* of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

﴿فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا﴾

﴾*So, give them a present, and set them free in a handsome manner.*﴿

The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allāh says:

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ﴾

﴾*And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that*﴿ (2:237).

And Allāh says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾﴾

﴾*There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).*

[1] Ibn Mājah 1:660.

But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾ (2:236)

In *Ṣaḥīḥ Al-Bukhārī*, it was recorded that Sahl bin Sa'd and Abu Usayd, may Allāh be pleased with them both, said, "The Messenger of Allāh ﷺ married Umaymah bint Sharāhīl, and when she entered upon him ﷺ he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."[2]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ
ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ
وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ لَّكَ مِن دُونِ
ٱلۡمُؤۡمِنِينَۗ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا يَكُونَ
عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿٥٠﴾﴾

﴾*50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

[1] *Fatḥ Al-Bārī* 9:269.

[2] Aṭ-Ṭabari 20:283.

The Women who are Lawful for the Prophet ﷺ

Allāh says, addressing His Prophet ﷺ that He has made lawful for him of women his wives to whom he has given the dowery, which is what is meant by "their due", which is used here, as was stated by Mujāhid and others.[1] The dowery which he gave to his wives was twelve and half *'Uqiyah* (measures of gold) so they all received five hundred *Dirhams* except for Umm Ḥabībah bint Abi Sufyān, to whom An-Najāshi, may Allāh have mercy on him, gave four hundred *Dinars* (on behalf of the Prophet ﷺ) Ṣafiyyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowery. A similar case was that of Juwayriyah bint Al-Ḥārith Al-Mustalaqiyyah – he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

﴿وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ﴾

﴾those (slaves) whom your right hand possesses whom Allah has given to you,﴿

means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Ṣafiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayḥānah bint Sham'ūn An-Naḍariyyah and Māriyah Al-Qibṭiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

﴿وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ﴾

﴾and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts﴿

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect *Sharī'ah* came to cancel out the extremes of

[1] Aṭ-Ṭabari 20:284.

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

﴿وَٱمۡرَأَةً مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةً لَّكَ﴾

﴿and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only,﴾

means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.' This *Āyah* includes two conditions.

Imām Aḥmad recorded from Sahl bin Sa'd As-Sā'idi that a woman came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allāh, marry her to me if you do not want to marry her." The Messenger of Allāh ﷺ said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا إِيَّاهُ؟»

«Do you have anything that you could give to her as a dowery?»

He said, "I have only this garment of mine." The Messenger of Allāh ﷺ said:

«إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا»

«If you give her your garment, you will be left with no garment. Look for something.»

He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

«Look for something, even if it is only an iron ring.»

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

«Do you have [know] anything of the Qur'ān?»

He said, "Yes, *Sūrah* such and such and *Sūrah* and such," he

named the *Sūrahs*. So, the Messenger of Allāh ﷺ said:

«زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

«I marry her to you with what you know of the Qur'ān.»[1]

It was also recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Mālik.[2]

Ibn Abi Ḥātim recorded a narration from his father that 'Ā'ishah said: "The woman who offered herself to the Prophet ﷺ was Khawlah bint Ḥakīm."[3] Al-Bukhāri recorded that 'Ā'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet ﷺ and I said, 'Would a woman offer herself?' When Allāh revealed the *Āyah*:

﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴾You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you﴿

I said, 'I see that your Lord hastens to confirm your desires.'"[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ did not have any wife who offered herself to him." This was recorded by Ibn Jarīr.[5] In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him – a ruling which applied to him alone. The matter was left to his own choice, as Allāh says:

﴿إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا﴾

﴾and [if] the Prophet wishes to marry her﴿

meaning, if he chooses to do so.

﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾

﴾a privilege for you only, not for the (rest of) the believers.﴿

[1] Aḥmad 5:336.

[2] *Fatḥ Al-Bāri* 9:97, Muslim 2:1040.

[3] Al-Bayhaqi 7:55.

[4] *Fatḥ Al-Bāri* 8:385.

[5] Aṭ-Ṭabari 20:288.

'Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something."[1] This was also the view of Mujāhid, Ash-Sha'bi and others.[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowery like that given to any other woman of her status, as the Messenger of Allāh ﷺ ruled in the case of Barwa' bint Wāshiq when she offered herself in marriage; the Messenger of Allāh ﷺ ruled that she should be given a dowery that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowery, and the giving of a dowery appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowery to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowery, *Wali* (representative) or witnesses, as we have seen in the story of Zaynab bint Jaḥsh, may Allāh be pleased with her. Qatādah said, concerning the *Āyah*:

﴿خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ﴾

﴿a privilege for you only, not for the (rest of) the believers.﴾

no woman has the right to offer herself to any man without a *Wali* or a dowery, except to the Prophet ﷺ.[3]

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِى أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَـٰنُهُمْ﴾

﴿Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,﴾

Ubayy bin Ka'b, Mujāhid, Al-Ḥasan, Qatādah and Ibn Jarīr said, concerning the *Āyah*:

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِى أَزْوَٰجِهِمْ﴾

[1] *Ad-Durr Al-Manthūr* 6:631.
[2] Aṭ-Ṭabari 20:286, 287.
[3] Aṭ-Ṭabari 20:286.

﴾*Indeed We know what We have enjoined upon them about their wives*﴿

means, 'concerning the limiting of their number to four free women,[1] and whatever they wish of slave-girls, and the conditions of a representative, dowery and witnesses to the marriage. This is with regard to the *Ummah* (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

﴿لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

﴾*in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

☆ ***This is the end of volume seven.***

☆ ***Volume eight begins with Sūrat Al-Aḥzāb, Verse. 51.***

[1] Aṭ-Ṭabari 20:290.